

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. VI

APRIL, 1926

Number 1

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The Catholic Historical Review

NEW SERIES, VOLUME VI

APRIL, 1926

NUMBER 1

PROCEEDINGS OF THE SIXTH ANNUAL MEETING AMERICAN CATHOLIC HISTORICAL ASSOCIATION, UNIVERSITY OF MICHIGAN, ANN ARBOR, DECEMBER 28-31, 1925

The cordial hospitality of the University of Michigan is destined to be remembered for a long time by those who shared in the social and academic sessions of the six historical societies which assembled there as its guests during Christmas week of 1925. The distance no doubt deterred some and the weather conditions were more than threatening; but it is pleasant to record that all the societies reported an exceptionally large representation for their meetings. Forty-one States were represented in the registration of the American Historical Association, which was holding its fortieth annual assembly, and thirty States were represented in the registration of the American Catholic Historical Association at this sixth annual meeting.

The journey to Ann Arbor was to many of those present not unlike a pilgrimage to one of the birthplaces of scholarship in the United States; for it was in the University of Michigan that Andrew D. White and his successor, Charles Kendall Adams, laid the foundations of advanced critical research in the historical sciences.

The spacious halls of the Michigan Union where informational and registration bureaus were set up and where the social receptions were held, and the large, airy, and lightsome lecture-rooms of Angell Hall which were placed at the disposal of the dif-

ferent groups for their public sessions, were so thoroughly modern in their arrangement that by no gallant play of the imagination could the members of the American Catholic Historical Association see in them the humble beginnings of the "Catholepistemiad" or "University of Michigania," which that noble servant of God, Father Gabriel Richard, helped to establish at Detroit one hundred and eight years ago.

Few institutions of higher learning were begun under such unique conditions as the University of Michigan. Rev. John Monteith, the Presbyterian minister of Detroit, was made first president of the "College of Detroit," in 1817, and Father Gabriel Richard was first vice-president. The "Catholepistemiad" had thirteen "departments," and of these Monteith taught seven and Richard six. When the University was chartered in 1821, Father Richard was appointed to its first Board of Trustees. None deny him the title subsequent years bestowed upon him—that of apostle of education in Michigan. Richard's election to Congress as delegate from the Territory in 1823 was a grateful tribute to a citizen who had distinguished himself in his devotion to the people of Michigan. In 1808 or 1809, while on a visit to Baltimore to consult with Archbishop Carroll, whose Vicar-General he was for this part of the great Northwest, Gabriel Richard brought back with him a printing-press—the first in Michigan—and began the publication of text-books for his schools. Among these was a *Petit Catéchisme Historique*, of about 300 pages, which he printed in 1812. Few who travelled to Ann Arbor from the west realized that to this distinguished priest we owe the first national road from Detroit to Chicago, since it was due to his appeal to the House of Representatives, on January 28, 1825, that a bill for the construction of this highway was passed and was signed by President Monroe on the last day of his second term, March 3, 1825.

Were anything else needed to ensure a complete welcome to the members of the Association, it was an inscription (taken from the Northwest Ordinance of 1787): *Religion, Morality and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged*, across the portico of the new University Hall, where our public sessions were held.

Successful meetings of an Association such as ours call for long preparation and considerable cöoperation, not only from those who prepare papers as well as from the members, but from the various local committees directing the meeting itself. The immediate preparation for the annual meeting is entrusted to a Committee composed of priests and laity of the locality in which it is to be held. Upon the chairman and members of this Committee the success of the meeting to a great extent depends.

The Association has been especially favored in this regard during the past six years. The chairmen of this Committee were the following: *Cleveland* (1919)—The Right Rev. Thomas C. O'Reilly, D.D., Rector of the Cathedral, Cleveland, Ohio; *Washington, D. C.* (1920)—The Right Rev. Cornelius F. Thomas, D.D., V.G., Rector of St. Patrick's Church, Washington, D. C.; *St. Louis* (1921)—The Right Rev. John J. Tannrath, D.D., Rector of the Cathedral, St. Louis; *New Haven* (1922)—The Right Rev. John J. Murray, D.D., then Auxiliary-Bishop of Hartford, Conn.; *Columbus* (1923)—The Very Rev. John J. Murphy, Superintendent of Parochial Schools, Columbus; *Philadelphia* (1924)—James M. Willcox, President of the Philadelphia Saving Fund Society, Philadelphia, Pa.

The success of the Sixth Annual Meeting is due, therefore, in the first place to the generous cöoperation of the Ann Arbor Committee on Local Arrangements. The honorary chairman of this Committee was the Right Rev. Michael J. Gallagher D.D., Bishop of Detroit. The acting chairman, Mr. Edward J. Hickey, Sr., was ably assisted by the following members: Anthony M. Beck, Rev. Michael P. Bourke, LL.D., Rev. John Richard Command, Mrs. James Couzens, Daniel T. Crowley, William C. Crowley, Hanley Dawson, Michael W. Dillon, John M. Dwyer, Martin E. Galvin, Edward P. Hammond, Theodore F. MacManus, Rev. John P. McNichols, S.J., Fred T. Moran, M. J. Murphy, B. A. Seymour, and Charles E. Troester. As Secretary of the Local Arrangements Committee, the Association was fortunate in having the services of Mr. Hickey's son, the Rev. Edward J. Hickey, Ph.D., of the Detroit Seminary. It is interesting to note in passing that Dr. Hickey acted as secretary at the foundation meeting in Cleveland in 1919.

In order to emphasize the purpose of the Association and to

ensure an interested audience for our speakers at Ann Arbor, the Local Arrangements Committee compiled a special list of some four hundred and fifty prominent citizens of Michigan to whom programmes for the meeting, explanatory booklets and letters were sent. A special edition of Dr. Guilday's *Introduction to Church History* was printed by the Committee at its own expense and sent to this same group. A separate title page was added: "The Volume is presented by the Committee on Local Arrangements for the Sixth Annual Meeting of the American Catholic Historical Association to be held at the University of Michigan, Ann Arbor, December 28-31, 1925, Edward J. Hickey, Sr., *Chairman*."

Aiding the general Committee and the officers of the Association were two other Committees. The Committee on Reception, of which Mrs. George Moe was chairman, was composed of Mrs. G. H. Hanlon and Mrs. George Burke, both of Ann Arbor, Miss Josephine Brownson and Miss Jane Doughty of Detroit, with Miss Anne Mullarkey, of Philadelphia, as secretary. The Committee on Registration and Information had as its chairman Mrs. Daniel B. Sutton, of Ann Arbor, Mrs. Elizabeth O'Brien and Mrs. C. J. Spaulding, of Ann Arbor, and Miss Margaret Guilday, of Philadelphia, who was its secretary.

Through the courtesy of Professor William A. Frayer, Chairman of the Committee on Local Arrangements of the American Historical Association, the reading room of the Michigan Union was set aside as our headquarters and here our Committees were advantageously placed for the active work of the meeting.

The most serious problem which faced the Association at the beginning of the year 1925 was the programme for the Ann Arbor Meeting. At an Executive Council Meeting held in Philadelphia, it was decided to make the Ann Arbor Meeting a symposium on the Church historians. Early in February, 1925, Dr. Guilday wrote to the members of the Executive Council giving a list of some thirty historians who might find a place in this symposium. He also communicated with other members of the Association and with scholars in the leading non-Catholic Universities. From the replies received a choice was made of eighteen historians, from Eusebius to Pastor. Between February and April, the Secretary was busy securing the coöperation of

scholars for these eighteen essays, with the result that on April 2, 1925, he announced the following papers for the Ann Arbor programme: *Eusebius*—Dr. Roy J. Deferrari, Catholic University of America; *Augustine*—Rev. Joseph Patrick Christopher, Catholic University of America; *Orosius*—John R. Knipfing, Ph.D., Ohio State University, Columbus, Ohio; *Gregory of Tours*—Very Rev. Patrick J. Healy, S.T.D., Catholic University of America; *Bede the Venerable*—Rev. Francis S. Betten, S.J., The John Carroll University, Cleveland, Ohio; *Ordericus Vitalis*, Charles Wendell David, Ph.D., Bryn Mawr College, Bryn Mawr, Pa.; *Las Casas*—Francis J. Tschan, Ph.D., Pennsylvania State College, Pa.; *Baronius*—Very Rev. Thomas Plassmann, O.F.M., Ph.D., St. Bonaventure's College, Allegany, N. Y.; *Bollandus*—Rev. Francis Mannhardt, S.J., University of St. Louis, St. Louis, Mo.; *Mabillon*—Rev. Athanasius Dengler, O.S.B., Conception Abbey, Conception, Mo.; *Muratori*—Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University; *Moehler*—Rev. Leo F. Miller, D.D., Pontifical College Josephinum, Columbus, Ohio; *Lingard*—Rev. Edwin J. Ryan, S.T.D., Catholic University of America; *Hergenroether*—Rev. Herman C. Fischer, Ph.D., Pontifical College Josephinum, Columbus, Ohio; *Janssen*—Rev. Alfred Kaufmann, S.J., The Creighton University, Omaha, Neb.; *John Gilmary Shea*—Rev. Peter Guilday, Ph.D., Catholic University of America; *Denifle*—Rev. Boniface Stratemeier, O.P., Ph.D., S.T.L., Rosary College, River Forest, Ill.; *Ludwig von Pastor*—Very Rev. Felix Fellner, O.S.B., St. Vincent's Archabbey, Beatty, Pa.

Dr. John R. Knipfing, of Ohio State University, Columbus, Ohio, who was to read the paper on Orosius, relinquished his post of professor of history in that institution last spring, and was forced later in the year to cancel his place in our programme. The paper on Orosius was prepared by William Miller Gamble, M.A., of the Catholic University of America, who is at present writing a history of the *Monumenta Germaniae Historica*.

A wish was expressed at the Philadelphia Meeting to see the papers of this meeting published in book form, to be entitled *Church Historians, being Papers read at the Sixth Annual Meeting of the American Catholic Historical Association, December*

28-31, 1925. The Secretary wrote to Messrs. P. J. Kenedy & Sons of New York on June 1, 1925, offering the book to them for publication. On June 9, Mr. Arthur Kenedy said in his letter: "While we realize that this book will not enjoy a large sale, we appreciate its importance for scholars and we will gladly publish it and find what market we can for it." The volume is now in the press.

During the past year the Association has lost five members by death:

On August 29, 1925, the President of the Association, Dr. Henry Jones Ford, died at Blue Ridge Summit, Pa., where he had gone early in the summer to recuperate after a severe illness. Dr. Ford was born in Baltimore on August 25, 1851, the son of Franklin and Anne Elizabeth (Jones) Ford. After graduating from Baltimore College, Dr. Ford became prominent as an editorial writer on the *Baltimore American*. He held similar posts with the *New York Sun*, *Baltimore Sun*, the *Pittsburgh Commercial Gazette*, and the *Pittsburgh Chronicle Telegraph*. He was also at one time city editor of the *Baltimore Sun*. In 1906 he became a lecturer on Political Science at the Johns Hopkins University. Later on he was called to Princeton University as Professor of Politics and held this post up to his appointment as a member of the Interstate Commerce Commission during the second term of the Wilson Administration. Among his many works are the following: *The Rise and Growth of American Politics*; *The Cost of Our National Government*; *The Scotch-Irish in America*; *Wilson—the Man and His Work*; *Washington and His Colleagues*; *The Cleveland Era*; *Alexander Hamilton*; *Representative Government*. His *Rise and Growth of American Politics* has been translated into twenty-nine languages. Dr. Ford became a Catholic during his professorship at Princeton, being received into the Church at St. Francis Xavier's College, New York City, in 1919. He was elected First Vice-President of the Association at the New Haven Meeting in 1923 and succeeded to the Presidency on the death of Gaillard Hunt on March 20, 1924. He was elected President for a second term at the Philadelphia Meeting, December 30, 1924.

Archbishop Moeller, of Cincinnati, a life member of the Association, died on Jan. 5, 1925, at Cincinnati, of which archdiocese he was a native, and where practically his whole life, which included forty-nine years in the priesthood, was spent. After being graduated from St. Xavier's College in 1869, young Henry Moeller was sent to Rome as one of the first students of the American College. In that institution he won the highest scholastic honors in competitive examination with students from other colleges in the Eternal City. On June 10, 1876, the future Archbishop was ordained to the priesthood in the Archbasilica of St. John Lateran. Returning to the United States, he was appointed by Archbishop Purcell as Pastor of St. Patrick's Church, Bellefontaine, Ohio, and a few months later was made a member of the faculty of St. Mary's Seminary, Cincinnati, where he remained for two years. For a short time in 1880 he was Secretary to the late Bishop Chatard of Indianapolis, and was then named Secretary to the Archbishop of Cincinnati and Chancellor of the Archdiocese. In August, 1900, came his elevation to the ranks of the episcopate, as Bishop of Columbus. Three years later, he was made titular Archbishop of Aeropolis and Coadjutor "cum jure successionis" to Archbishop Elder of Cincinnati. In October 31, when Archbishop Elder died, Archbishop Moeller succeeded to the See.

Father Joseph M. Woods, S.J., professor of ecclesiastical history at Woodstock College, Maryland, and for more than forty-nine years a member of the Jesuit Order, died on May 7, 1925. He was stricken while he was giving a mission in Philadelphia, and his death followed an operation. Father Woods had held his post at Woodstock for twenty-six years. Last August he would have celebrated his golden jubilee marking fifty years as a Jesuit. At the first meeting of the Association (Washington, D. C., 1920), Father Woods read a paper entitled *Rise of the Papal States up to Charlemagne's Coronation*.

Rev. Lawrence W. Mulhane, pastor of St. Vincent de Paul's Church, Mt. Vernon, Ohio, for forty years, died on May 8, 1925, after an illness of six months. Besides his work as pastor, Father Mulhane was an outstanding figure in Catholic journalism for almost a similar period, having been a contributing writer under

the pen name of "R. C. Gleaner" in the *Catholic Columbian* of Columbus for many years. At our Columbus meeting (1923), Father Mulhane read a paper entitled *General William Stark Rosecrans*, and contributed also to the meeting a small booklet: *Outline of a History of the Diocese of Columbus*.

Rev. Thomas J. Campbell, S.J., the dean of American Catholic historians, died on December 14, 1925, at the Jesuit Sanatorium in Silver Springs, N. Y. Father Campbell's long life of seventy-seven years was largely devoted to the study of American Catholic history. To his patient research may be attributed in a great measure the recent beatification of the Jesuit martyrs of North America. Among his best-known works are: *Pioneer Priests of North America*, *Pioneer Laymen of North America*, and the *History of the Jesuits*.

At the annual business meeting, held on Tuesday, December 29, in Angell Hall, the report of the Secretary, Dr. Guilday, was read. Dr. Guilday traced the progress of the Association since its foundation in 1919, and paid a warm tribute to the officers of the American Historical Association for their continued cooperation in our work; in particular he thanked Dr. J. Franklin Jameson, who has been since the beginning a valued adviser in the scholastic work of our Association. "The year 1925," Dr. Guilday said, "witnessed a considerable increase in the activities of the American Catholic Historical Association and we are privileged to chronicle during the past six years a record of usefulness to our members and to the cause of Church history in general in which all the members may justly take pride. The amount of correspondence with scholars from many sections of the United States who have written for direction in their studies and researches, as well as for guidance in Catholic historical literature, has grown to such proportions that the full time of a secretary is taken by answering these requests. It is worthy of notice that many of these queries come from graduate students in our leading colleges and universities, and in this way we are able to direct the researches of those who would otherwise be without this guidance."

No report was made by the chairmen of the seven Standing Committees, owing to the fact that their work had not advanced

sufficiently the past year. These Standing Committees are the following:

1. *Committee on a Bibliography of Church History*—Rev. Francis S. Betten, S.J., Chairman; 2. *Committee on Archival Centres for American History*—Rev. Paul Foik, C.S.C., Ph.D., Chairman; 3. *Committee on a Manual of Catholic Historical Literature*—Rev. Francis Borgia Steck, O.F.M., Chairman; 4. *Committee on a Manual of Historical Objections made against the Catholic Church*—Rev. Bertrand L. Conway, C.S.P., Ph.D., Chairman; 5. *Committee on the Teaching of Ecclesiastical History*—Rev. Edward J. Hickey, Ph.D., Chairman; 6. *Committee on Catholic Historical Activities in the United States*—Richard J. Purcell, Ph.D., Chairman; 7. *Committee on Textbooks in Church History*—Rev. John K. Cartwright, D.D., Chairman.

A series of accidents, due to change of residence and to other difficulties which arose during the past year, prevented the chairmen of the Standing Committees from presenting at this particular meeting a detailed report of their work. Research of the kind included within the scope of the Committees is naturally a very slow process, and the Association loses nothing by the postponement to our next meeting of a full report from these chairmen.

The suggestion was made at this meeting that other Committees should be created: namely, a *Committee on Publications*, with the object of reprinting rare and scarce volumes on ecclesiastical history; and a *Committee on Translations*, which would direct the publication of English translations of important historical works in other languages. It was also suggested that the Association should carry its enthusiasm for Church history into the Catholic colleges and universities of the United States by establishing a Catholic Students' History Crusade, similar to the Mission Crusade which has been so successful in our educational centres the past few years.

The following reports were then read:

(a) REPORT OF THE TREASURER.

(December 27, 1924, to December 19, 1925).

Receipts:

Life Membership\$ 150.00

Annual Dues	1327.50
Interest on Liberty Bonds	85.00
Interest on Bank Balance	54.29
Contributions to Philadelphia Convention ...	450.15
Contributions to Ann Arbor Convention	950.00
Cash on hand, December 27, 1924, including \$2,000.00 in Liberty Bonds	2823.16
Total receipts	\$5840.10
<i>Expenditures:</i>	
Expense of Office: Supplies and Service	\$ 730.67
Expense of Meetings (Ann Arbor Meeting)	350.00
<i>Catholic Historical Review</i>	624.00
Galt Brothers	40.00
For Writings on American History	50.00
Total Expenditures	\$1794.67
Balance (December 19, 1925)	4045.43
Total	\$5840.10

(b) REPORT OF THE COMMITTEE ON MEMBERSHIP.

(December 29, 1925).

The Committee on Membership offered the following summary report. The total membership of the Association from December 30, 1919, to September 1, 1925, was 367: 89 life members and 278 annual members. The Association lost by death and resignations, between December 30, 1919, and September 1, 1925, 31 members. The new members added to this total by election at the Executive Council Meeting of December 6, 1925, were as follows: life members, 1; annual members 72, making a total of 409 members. Resignations during 1925 are: Carey Council, Knights of Columbus, Carey, Ohio; Rev. Frederic Siedenburgh, S.J., Chicago; John H. Edmonds, Boston. The deaths during the year 1925 are as follows: Dr. Henry Jones Ford, President of the Association; Archbishop Moeller of Cincinnati; Rev. Joseph M. Woods, S.J., Woodstock College, Md.; Rev. Lawrence W. Mulhane, Mt. Vernon, Ohio; Very Rev. Thomas J. Campbell, S.J., New York. At the present time, the membership is represented in all the

States with the exception of the following: Vermont, North Dakota, South Dakota, Nevada, Arizona, New Mexico. The Committee on Membership will therefore, during the coming year, endeavor to secure memberships in the six remaining States, so that all over the country there will be those who will be interested in the progress of our work.

For the year 1926 the following officers were elected: *President*, Parker Thomas Moon, Ph.D., Assistant-Professor of International Relations, Columbia University; *First Vice-President*, Richard M. Reilly, K.S.G., Lancaster, Pa.; *Second Vice-President*, Clarence E. Martin, Esq., Martinsburg, W. Va.; *Treasurer*, Right Reverend Monsignor Cornelius F. Thomas, D.D., V.G., Washington, D. C.; *Secretary*, Rev. Peter Guilday, Ph.D., LL.D.; *Assistant Secretary*, Rev. Edward J. Hickey, Ph.D., Sacred Heart Seminary, Detroit, Mich.; *Archivist*, Miss Frances Louise Trew, Washington, D.C. As members of the Executive Council: Right Reverend Monsignor Francis X. Wastl, D.D., Philadelphia; Lawrence F. Flick, M.D., Philadelphia; James J. Walsh, M.D., K.S.G., New York City; Carlton J. H. Hayes, Ph.D., Columbia University; and Robert Howard Lord, Ph.D., Harvard University.

Many members of the Association participated in the Luncheon Conference on Tuesday at 12.30 P. M., called for the purpose of founding a Medieval Academy of America. Professor Dana C. Munro of Princeton presided, and among those who spoke in favor of the new society were Bishop Shahan and Dr. Guilday of the Catholic University of America.

The following new members of the Association were elected at the Executive Council Meeting held on Tuesday, December 29:

Life member, Right Reverend Bishop Ledvina, Bishop of Corpus Christi, Texas.

Annual members: Rt. Rev. Joseph F. Busch, D.D., St. Cloud, Minn.; Rt. Rev. John B. Morris, D.D., Little Rock, Ark.; Rt. Rev. Richard O. Gerow, D.D., Natchez, Miss.; Rt. Rev. E. D. Kelly, D.D., Grand Rapids, Mich.; Rt. Rev. Msgr. Henry T. Drumgoole, D.D., Philadelphia, Pa.; Rt. Rev. Msgr. Depreitere, D.D., V.G.,

Oklahoma City, Okla.; Rev. Thomas J. F. Ryan, Philadelphia, Pa.; Rev. Julian Schorn, O.S.B., Manchester, N. H.; Rev. Lawrence A. Deering, Media, Pa.; Rev. John W. Keogh, Philadelphia, Pa.; Rev. Philip J. Furlong, Ph.D., New York City; Rev. Mattias C. Braun, S.V.D., Techny, Ill.; Rev. J. E. Kealy, P.R., Lewiston, Maine; Rev. A. G. Brown, S.J., Philadelphia, Pa.; Rev. Charles Anton Miller, Forest City, Mo.; Rev. T. E. Ryan, Harrisville, R. I.; Rev. Martin P. Harney, S.J., Chestnut Hill, Mass.; Rev. Frank P. Brennan, Cleveland, Ohio; Rev. Ernest E. Brodeur, M.A., S.T.B., Goffstown, N. H.; Rev. Francis J. Canning, A.M., S.T.B., Ozone Park P. O., New York; Rev. E. V. Cardinal, C.S.V., A.M., Bourbonnais, Ill.; Rev. Thomas Vincent Cassidy, A.M., S.T.L., Providence, R. I.; Rev. Francis A. Duch, A.B., M.A., S.T.B., Hartford, Conn.; Rev. David C. Gildea, J.C.L., S.T.B., A.M., Oswego, N. Y.; Rev. John M. Kennedy, O.M.I., S.T.L., Washington, D. C.; Rev. J. Frank Leary, Baltimore, Md.; Rev. Francis A. Mullin, S.T.B., A.M., Dubuque, Ia.; Rev. Ignatius W. Nall, J.C.D., Philadelphia, Pa.; Rev. John J. A. O'Connor, Broadalbin, N. Y.; Rev. George C. Powers, A.F.M., S.T.L., M.A., Clark's Summit, Pa.; Rev. Bernard W. Prorise, Cumberland, Md.; Rev. Joseph A. Pustka, Schulenburg, Texas; Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Rev. John Ryan, A.B., S.T.B., Brooklyn, N. Y.; Rev. John Vaughan, S.T.L., Scranton, Pa.; Rev. Edward J. Cahill, A.M., Jacksonville, Ill.; Rev. Joseph P. Christopher, S.T.L., Ph.D., Washington, D. C.; Rev. John J. Collins, Haines Falls, N. Y.; Rev. Francis P. Lyons, C.S.P., D.D., Washington, D. C.; Rev. John S. McDonough, S.S., S.T.L., Menlo Park, Calif.; Rev. Thomas J. O'Dwyer, Los Angeles, Calif.; Rev. Joseph A. Webb, S.T.L., J.C.B., Winnipeg, Canada; Rev. Myron J. Purick, A.M., Brooklyn, N. Y.; Rev. Francis J. Maloney, Fall River, Mass.; Rev. John L. Quinan, Dartmouth, Nova Scotia; Rev. V. J. Van den Broeck, Lewistown, Mont.; Rev. Charles F. Keller, S.T.B., J.C.D., Allentown, Pa.; Rev. Nicolas F. Mertz, Sprague, Wash.; Rev. William P. O'Connor, A.B., Ph.D., St. Francis P. O., Wis.; Rev. Joseph V. Somes, Indianapolis, Ind.; Rev. P. L. O'Loughlin, Ph.D., Lincoln, Neb.; Rev. Eric A. Schermanson, Wallace, Idaho; Rev. James J. McHugh, J.C.B., M.A., San Francisco, Calif.; Rev. Joseph A. Schreiner, Brooklyn, N. Y.; Rev. William G. Kessler, Dubuque,

Iowa; Rev. W. V. Fitzgerald, Rosalia, Wash.; Rev. Sister M. Immaculata, Philadelphia, Pa.; Rev. Sister Mary Celeste, Ph.B., A.M., Chicago, Ill.; Rev. Sister M. Lucida, St. Louis, Mo.; Dr. John A. Foote, Washington, D. C.; Clarence E. Martin, Esq., Martinsburg, W. Va.; Miss Florence Sheeran, Philadelphia, Pa.; Miss Elizabeth T. Doherty, Chester, Pa.; John K. Loughlin, Esq., Philadelphia, Pa.; Maurice E. Lavanoux, Esq., New York City; Mr. James Edward Lamb, C.P.A., Harrisburg, Pa.; Mr. Thomas J. McCann, Fitchburg, Mass.; Mr. Joseph Burke, Lowell, Mass.; Miss Margaret M. Guilday, Chester, Pa.; Colonel P. H. Callahan, Louisville, Ky.; Columbia College Library, Dubuque, Iowa; St. Edward's College, Austin, Texas; Columbia University, Portland, Ore.

The coopération of the Press Bureau of the National Catholic Welfare Conference, of the *Michigan Catholic* of Detroit, and of the *Catholic Vigil* of Grand Rapids, contributed to the success of the meeting, and the thanks of the Association are due to the editors of these papers. In a special manner, thanks are also due to the Rev. Speer Strahan of the Catholic University of America, the special correspondent of the *Vigil* for the meeting. An editorial from the pen of the late Bishop Kelly of Grand Rapids in the *Vigil* for December 30, 1925, contains an eloquent appraisal of the object and the progress of the Association during the past six years. Although the meeting was not held within the limits of the Diocese of Grand Rapids, Bishop Kelly bid its members welcome to the city of Ann Arbor, where he had spent so many years in the interests of professors and students of the University. "The Association," wrote Bishop Kelly, "brings to Ann Arbor the record of high achievement within the range of many who were till now only faintly cognizant of its ideals and achievements. It is an organization of which we have every reason to be proud; its roster of over 400 members, most of them professors in the more exceptional of our colleges, and many of them writers of distinction—will, we believe, compare favorably with the membership list of any learned American Society."

ECHOES OF GALLICANISM IN NEW FRANCE

Every phase of the history of the Church in Canada is interesting. A comprehensive account of it has yet to be written. Few countries offer a richer field for a study of singular and unique developments in the history of Catholicism. A web of valuable material awaits the historian who wishes to unravel the wealth of information on the many phases of that country's religious history. Of these, one of the most fascinating, is the relation of the Church to the State in early Quebec—the nucleus of the Church in North America.

Due to its social and moral solidarity the French Canadian population was religiously plastic in its formative years. The conservatism and traditionalism of the people rendered them docile to the unquestionable authority of the Church. There was an uniformity of language and an uniformity of occupation as well as an uniformity of religious interests. Due to these, despite the unexaggerated hardships of missionary life, the influence of the Church waxed strong until the State undertook to challenge her progress and aroused in her a jealous guardianship of her rights.

The power of the State under French rule was despotic and endeavored to offset the influences which made for the progress of the Church. To this point the influence of the latter was far reaching when we bear in mind that at this time Quebec was the dispensary of the Church in North America.

This despotism asserted itself in the germs of Gallicanism embedded in the policy of Louis XIV whose aspirations for a vast colonial empire determined that a new France should be added to the old.¹

Bossuet's System of polity supporting the theory of Divine Right of Kings shaped the destinies of this despotism. Louis XIV aimed to enforce the Gallican Liberties. These had found expression in the Pragmatic Sanction of Bourges (1438). Fortunately this arbitrary measure was abolished by Leo X and Francis I but its spirit continued for a long time to ferment in France

¹ PARKMAN, *The Old Régime in Canada*, p. 239, Boston, 1910.

through the channels of Jansenism and of Calvinism. Richelieu and Mazarin were the ready servants of the King's wishes. Richelieu wished to enlist the services of the Church to accomplish his economic policy in which New France was to have her part.

The champions of Gallicanism to-day are few, but in the colonial period of our history they exerted no little influence. At that time Gallicanism reverberated throughout the domain of Christendom. It is not illogical it should endeavor to operate in North America through the medium of New France.

The term Gallicanism was applied to a certain group of religious opinions peculiar to the Church of France. These were in opposition to the ideas which were called in France "Ultramontane" and tended chiefly to a restraint of the Pope's authority in the Church in favor of that of the bishops and the temporal ruler. The most accredited partisans of Gallican ideas did not contest the Pope's Primacy in the Church and never claimed for their ideas the force of articles of faith. Their way of regarding the authority of the Pope seemed to them more in conformity with holy Scripture and Tradition. As they regarded their theory, it did not transgress the limits of free opinion which any theological school may choose provided the Catholic symbol be duly accepted.²

The royal power in France gradually became supreme over every department of national life. Then the kings in their turn baffled with the Pope in a quarrel, which could not fail in the end to minister to their own greatness. We see it in Francis I, the Valois Kings, Richelieu and Mazarin. The very orthodoxy of the Kings themselves and of their government made them jealous of all exercise of authority in their dominions by another sovereign, even though he was the Pope.³

In 1673, Louis XIV wished to enforce the claim of the *regale* over the whole of France. From a money dispute between the Crown and some of the clergy arose a grave constitutional question between the Church of France and the Pope. Louis XIV readily found a champion of his cause in Bossuet. "To the orthodoxy of Sir Thomas Moore, Bossuet, Bishop of Meaux,

2 *Catholic Encyclopedia*, Volume VI, pp. 351-356, Art. "Gallicanism," New York, 1910.

3 WAKEMAN, H. O., *Europe 1598-1715*, p. 248, New York, 1898.

added the fervid eloquence of Saint Bernard and the learning and taste of Erasmus. In him the flame of patriotism burned at fever heat. Imbued with the principles of his age loyalty was to him the first of virtues, and the King dilated before his dazzled eyes, not as the grasping tyrant that he really was, but as the God-given champion of an oppressed Church. At the bidding of the King, under his leadership, the French clergy set themselves to follow up the work of the Council of Constance and put limits to the authority of the Roman Pontiff. Constitutionalism once more raised its head for a brief period within the bounds of the Roman obedience. In 1682 the King summoned an assembly of clergy to meet at S. Germain to consider the difficulty. At the instigation of Bossuet the assembly recognized the right of the King to the *regale* all over France, and passed four resolutions on the limits of the power of the Pope:"⁴

1. God has not given to St. Peter and his successors any power, either direct or indirect, over temporal matters; therefore in these matters the Pope has no jurisdiction over the King or his subjects.

2. The Gallican Church approves the decrees of the Council of Constance declaring Ecumenical councils superior to the Pope in spiritual matters, and holds them as still in force.

3. The usages and rules of the Gallican Church in the kingdom, shall remain unchanged, and it is to the glory of the Holy See that they should so remain.

4. The decisions of the Pope in questions of faith are not final until ratified by the Church.

Wakeman finds in this action an analogy to the English Reformation.⁵

In the Church of Quebec, the King found fertile soil wherein to sow the seeds of such measures. The question of the erection of a bishopric was pending and soon became vital involving Church and State. With the action of the Holy See in June 1658, the struggle opened and grew in intensity till a grave situation was reached in the person of Louis François Duplessis de Mornay, third Bishop of Quebec. The issue of the struggle is visi-

⁴ *IDEM.*, p. 249.

⁵ *IDEM.*, p. 251.

ble in the evils which befell the American Church especially in Louisiana.

THE ADMINISTRATION OF LOUIS XIV.

In Church and State we still benefit and even suffer from the after effects of the administration of Louis XIV and must still take them into account. Therefore the story of his life is not that of a prince to whom we are strange and indifferent. The mark he has left on history is too deep and significant to be forgotten.

Nevertheless his character and position are difficult to estimate when we understand the attitude of his subjects towards him during his life time, and the bias under which foreign nations viewed his aims. "The world's judgment is sharply at variance upon Louis XIV and this is true in France even more than elsewhere. While some regard him as the type of a selfish tyrant who prepared the way for the Revolution, in fact, made it inevitable, and responsible for the downfall of the monarchy; others look upon him as the sovereign, who, at the cost, it may be, of temporary distress, has left to the nation an enduring legacy of fame, splendor and power coupled with imperishable treasures of intellectual activity."⁶

A valuable source of information is the memoirs of his reign dictated by himself with a two-fold aim—for the instruction of his son, and as an historical monument. While they cover only the first years they are the key note to an understanding of later events as far as these were determined by Louis.

In the memoirs we see him as a thinker who has learned to know his duties and his rights, not from books but decidedly from his intercourse with Mazarin, from passing events, from the study of mankind as well as from reflection upon himself and his position. Here he outlines his thoughts and motives.

The ancestors of Louis prepared the way for him—Philip Augustus, Philip the Fair, Francis I and Henry IV imparted their character and aims. These coupled with the work of Richelieu and Mazarin bore the burden of the great monarch's tasks.

Louis' reign offers the most striking instance of pure mon-

⁶ VON DOLLINGER, J. I., *Studies in European History*, pp. 265-66, London, 1890.

archy in the annals of history. The consciousness of royalty was developed in him to the greatest degree, he possessed the art of "playing the king." This art was equalled by his self-control. He could gauge pleasure with abstinence, serious business with the amusements of the court, while tact in all matters great or small was his. He was judged the handsomest man in the kingdom. Thus his personal appearance contributed to rouse the enthusiastic admiration of the nation, a worship of his person, which reacted upon himself with intoxicating effect, and obscured the natural clearness of his judgment.

In one sense the reign of the cardinals continued even under him, since he was guided by the principles of Richelieu and Mazarin. The Cardinal Ministers guided the reins of government with skilful hands. While combining the rights and privileges of the office of cardinal with the exercise of sovereign power, they transmitted to Louis XIV a heritage enhanced by mastery over the Church.

Fenelon remarked that the King, more than the Pope, was the ruler and master of the French Church. This he lamented and sought to persuade the Roman Court into more energetic interference.⁷

The theories of government upon which the absolutism of Louis XIV rested received a classic expression in a celebrated book written by Bousset (1627-1704), a learned and upright bishop of the time.

According to Bousset,⁸ government is divinely ordained in order to enable mankind to satisfy the natural instincts of living together in organized society. Under God, monarchy is, of all forms of government, the most usual and the most ancient, and consequently the most natural. It is likewise the strongest and most efficient, therefore the best. It is analogous to the rule of a family by the father, and, like that rule, should be hereditary. Four qualities are referred by the eloquent bishop to such an hereditary monarch: 1. That he is sacred is attested by his anointing at the time of coronation by the priests of the Church—

⁷ VON DOLLINGER, J. I., *op. cit.*, p. 271.

⁸ The statements of the arguments in favor of monarchy by divine right are taken from Bossuet's famous book—*La politique tirée des propres paroles de l'Ecriture Sainte*.

it is accordingly blasphemy and sacrilege to assail the person of the king or to conspire against him; 2. That he is to provide for the welfare of his people and watch over their every activity may be gathered from the fact that he is, in a very real sense, the father of his people, the paternal king; 3. His power is absolute and autocratic, and for its exercise he is accountable to God alone—no man on earth may rightfully resist the royal commands, and the only recourse for subjects against an evil King is to pray God that his heart be changed; 4. Greater reason is given to a King than to any one else—the King is an earthly image of God's Majesty, and it is wrong, therefore, to look upon him as a mere man. The King is a public person and in him the whole nation is embodied. "As in God are united all perfection and every virtue, so all the power of all the individuals in a community is united in the person of the King."

Such was the theory of what is termed divine—right monarchy or absolutism. It had been gaining ground during the sixteenth and seventeenth centuries until it was accepted practically by all the French people as well as by most of their continental neighbors.

It was a political idea as popular in the seventeenth century as that of democracy is to-day, and Louis XIV was its foremost personification.⁹

In his memoirs we find this impression produced upon him by the extraordinary contempt of death with which for the sake of meriting his praise, officers and men accomplished feats of arms before his eyes. He felt, he said, that to a nation which poured out its blood so willingly for him, he owed a return in the shape of fame, greatness, and conquest.¹⁰

Spurred on by such sentiments as these, Louis XIV elaborated the policy which made France the first state in the world from 1661 to 1700. He determined France should be supreme on land and sea, and he eagerly awaited the time when he should succeed Leopold as Emperor.¹¹ A vast French Empire loomed

9 HAYES, CARLTON, J. H., *A Political and Social History of Modern Europe*, Vol. I, pp. 235-36, New York, 1921.

10 VON DOLLINGER, J. I., *op. cit.*, p. 284.

11 HASSALL, ARTHUR, *Louis XIV, and the Zenith of the French Monarchy*, p. 131, New York, 1895.

before him to dictate the law of Europe. This was the goal of Louis' ambition.

In the present instance attention centers around the colonial policy of the king, in as far as that policy affected the New World. In one period of the reign it is consigned to the background by a thirst for European aggrandisement.

Had Louis XIV foregone the latter policy for a time and devoted himself to the acquisition of a colonial empire he would have promoted the truest interests of the realm. Colbert had already a well defined colonial policy and France had competed with England for the New World, but to bring success upon this competition the greatest concentration of energies was demanded and an expenditure of wealth of resources.

The age and policy of this great monarch then are pre-eminent in the historical background of New France. It cannot be expected that the emigrants who dot their hamlets along the shores of the Saint Lawrence from Quebec to Montreal are self-governing. Their condition is dependent on a King from whose court at Fontainebleau or Versailles proceeded orders which became for the colony its fundamental law, neither to be resisted nor tampered with.¹²

Thus are Louis XIV and his colonial policy in relation to French life in Canada. But what of the Church? This question claims first place since the destinies of the French—Canadian race have been guided through stress and storm by Rome.

Still, even when the French nation rejected Protestantism, it did not surrender its independence in matters of ecclesiastical government. France claimed to remain staunch in faith, but that the Pope should name French bishops or rank above a General Council was a right which Louis XIV would not admit. In his reign two ecclesiastical disputes went on side by side. The struggle between Jesuit and Jansenist had but little effect upon the religious affairs of Canada, but the antagonism between Gallican and Ultramontane is marked.

How to draw the line between Church and State has been long a disputed question. At all times the Church asserted that things spiritual are higher than things temporal and denied the

¹² COLBY, CHARLES W., *Canadian Types of the Old Régime*, p. 5, New York, 1908.

State all claim to independent authority. But what had been urged by Gregory VII and Innocent III did not find recognition in the policy of Louis XIV.

In New France Gallicanism has a counterpart in many acts of Governor and Intendant, while the cause of the Church is ably championed, particularly in the person of Bishop Laval, and when weaker instruments than he are chosen to preside over the Episcopal See the Papal cause though struggling finally reaches a triumphal issue.

THE COLONIAL MINISTERS.

Death cut short the great designs of Henry IV. His noble projects were thrust aside by the feeble and unscrupulous government of the Queen Regent. But at that critical period in French history Richelieu appeared. A clerical representative at the States-General of 1614, he attracted the attention of the Queen Regent, and under her patronage he rose to power.

The weak rule of Louis XIII tended to enhance the ability of this new minister of the State, whose fitness the King recognized. From 1618 to 1642, Richelieu was the sole dictator of France.¹³ The Cardinal Minister stands out as the first of that line of statesmen who were imbued with purely selfish national interests, unaffected by moral ideals and indifferent to religious motives.

The establishment of French supremacy in Europe involved three objectives: national unity, monarchical centralization and the extension and security of the French frontiers. To their fulfillment Richelieu bent his energies, and with the conviction that the success of his foreign policy would render that of the other two inevitable, he took up the threads of policy outlined by Henry IV. To Richelieu, it was an illusion to attempt the establishment of peace and good order upon the ruin of the Habsburgs. He sought openly the supremacy of France. Most of his plans were better conceived than executed. In diplomacy and war he improved his position year by year. Patiently and gradually he learned to govern France. In the same manner he learned how

¹³ BRIDGES, JOHN H., *France Under Richelieu and Colbert*, p. 22, London, 1912.

to win campaigns. The last four years of his life harvested the sowings he had so patiently made.

"The abasement of the magnates, the suppression of the Huguenots, the Hapsburg wars, even the maintenance of his personal powers—these were legitimate ends. But in his choice of means he was reckless and improvident; in his choice of persons he looked for subservience rather than independent initiative; of more exalted aims he had no conception; of mercy and justice he took no account; of creative and beneficent statesmanship he had no share. Four-fifths of the field of political endeavor he left untouched, or touched only to encumber and destroy. If the Peace of Westphalia and the Peace of the Pyrenees were of his making, so also was the Revolution of 1789. He had revealed to the French monarchy the weakness of all those traditional and conventional restraints which had limited the power of earlier Kings for good, and more especially for evil; the autocracy was slow to unlearn the lesson he had taught. The bonfires of rejoicing which celebrated his decease were premature. His death was not to ease the bondage which his living will impose on France."¹⁴

The closing years of Champlain's life marked Richelieu at the zenith of his power. France was in the rank of European nations struggling for possessions in the New World. Had she persevered in this policy it might have made her one of the great colonial powers of the world. Richelieu was alert to the importance of the enterprise, but his interests were then engrossed in the Thirty Years' War. France, with an extended seaboard, a soil furnishing everything required for naval construction, and a hardy population bred to the sea and trained in seamanship was well equipped for becoming a great maritime power.¹⁵

In 1626 the Cardinal became Superintendent of Navigation and Commerce. His first work in this office was the construction of a navy worthy of a powerful kingdom. In 1624 France had no rank as a naval power. In the war with La Rochelle, the French Government was forced to borrow ships from Holland. Richelieu altered this condition. He brought the navy to the standard of that of any other European nation.

¹⁴ *The Cambridge Modern History*, Vol. IV, p. 157, New York, 1908.

¹⁵ PERKINS, JAMES B., *Richelieu*, p. 226, New York, 1901.

In the development of maritime and colonial power Richelieu yielded to the influence of the French economist, Montchrétien. He supported a less liberal policy than that previously upheld by Jean Bodin. Montchrétien looked to Spain and the Netherlands as examples. The Netherlands were then coming to the front in trade and shipping. The New Netherlands Company had recently been established and had made its first settlement at the mouth of the Hudson. Montchrétien advocated international trade conducted to reciprocal advantage. He spurned individual enterprise. Richelieu accepted his view as to the advantages of colonial possessions and foreign trade. The theory gave rise to eight companies formed under Richelieu's protection between 1625 and 1642.¹⁶ Extensive powers and privileges were granted to these companies.

In 1625, in a memoir addressed to the King, and in 1626, before the assembly of notables, Richelieu clearly set forth his views for a policy conducive to the power of the crown. These voiced the theories of Montchrétien. The Cardinal urged the King to establish strong companies to carry on trade, encourage shipping and build up colonies. His aims for Canada were expressed in the charter of the Company of New France, otherwise known as the Company of One Hundred Associates. The ordinance establishing this company is dated April 29, 1627. The economic phases of the charter are of interest.

The policy of the previous holders of the monopoly in Canada, was condemned, as lacking in enterprise and care for the welfare of the colony.¹⁷ After thirty years of monopoly trade New France was but sparsely populated. Richelieu hoped that the success of the projects of the new company would equal that of the East India Company. To give the Hundred Associates a national character, Richelieu included in its members the most noteworthy citizens from all ranks in France. Twelve titles of nobility were distributed among the share holders to encourage the enlistment of capital. With bright prospects the company took up its work of establishing a powerful and well-peopled colony in New France.

16 SHORTT, ADAM and DOUGHTY, ARTHUR G., *Canada and Its Provinces*, Vol. II, p. 453, Archives Edition, Toronto, 1914.

17 *IDEM.*, p. 453.

In consideration of this and other prospective services towards the upbuilding of national colonial power, the company was granted absolute sovereignty over all the lands of New France, a perpetual monopoly of the trade in furs and skins, and a monopoly of all the other trade and commerce of the colony, by land or sea, for a period of fifteen years. As a concession, however, to the clamors and protests of the northern French sea-ports, the cod and whale fisheries in Canada's waters were to remain free to all the King's subjects, so that the fishermen and whalers of France might continue their industry.¹⁸

The colonists were granted trade with the Indians. All trade was limited to these. The furs obtained had to be given to the agents of the company at a fixed rate. Products were shipped to France from the colony, free of duty for fifteen years. This form of monopoly originating with Richelieu was more drastic than that of former monopolies.

The company laid but poor ground work. It controlled French progress in America from 1627 to 1663—the period of English settlement. Its failure forfeited the charter in 1663. While superior in strength to the former companies engaged in the fur trade, it failed for want of greater power. The colony was sustained by the religious orders, particularly the Jesuits, when Richelieu was preoccupied at home. The local corporation of colonists undertook the administration of trade and assumed the financial obligations of the entire colony. This company known as the *Compagnie des Habitans* first adopted the use of brandy in trading with the Indians and thus precipitated the first conflict between the religious and civil powers in the colony.¹⁹

Richelieu looked upon New France as though it were simply another province of France, to be ruled autocratically from Paris through the usual mechanism of Governor and Intendant. No large number of Frenchmen would expatriate themselves unless they saw that they could better their condition. The inducements held out were not adequate.²⁰ This was the discouraging side of French colonisation prior to 1663.

18 *IDEM.*, pp. 453-54.

19 *IDEM.*, p. 327.

20 COLBY, C. W., *op. cit.*, p. 136.

Under Richelieu the system of intendants received wide extension. From his administration until the Revolution this system ruled France, varying only in number. The King and the Prime Minister gave form to the outlines of policy adhered to in each detail, by the intendants.

From 1575-95, one finds a new type of official coming into view. This is the intendant, a person who has no dignity of private rank, and is therefore the less likely to prove a traitor. He is a royal agent and nothing else. The King has made his fortunes by promoting him to a post of power, but once the royal favor is withdrawn, the intendant has no vast family estates or powerful connection to fall back upon. Selfish interests bind him to the crown, just as selfish interest makes the provincial governor his King's opponent. As Rambaud has well said, "It was through the intendants that the monarchy accomplished all the good and all the evil which it wrought in France during a hundred and fifty years of absolutism. It was they who reduced to complete dependence the bishops, the leading nobles, and the cities; it was they who organized the vast armies, the vast fleets of Louis XIV; the manufactures of Colbert."²¹

If there is any one thing that impresses the student of early Canadian history, it is the prodigious activity of these officials. In this policy of omnipresent and sometimes inscrutable—paternalism, the royal Intendant was, as it were, the custodian of his master's voice. He spoke for the King, and he spoke frequently as the volumes of Intendants' ordinances attest. The Intendant oiled the machine wherever it showed signs of friction, and it was largely due to his somewhat praetorian jurisdiction that the seigneurial system worked its way with relative smoothness.²² There was really nothing which could not be brought within the commission given by the crown to an intendant.

Richelieu died in 1642. On his death-bed he recommended Mazarin to the King as Prime Minister. In the historical background of New France Mazarin deserves no direct merit since he manifested little interest in the colonial empire of France. He prevented the nobles from destroying all government during

21 *Idem.*, pp. 237-38.

22 SHORTT, ADAM and DOUGHTY, ARTHUR G., *op. cit.*, p. 579.

the minority of Louis XIV and sustained the European primacy of France secured by Richelieu.

In winning the favor of Cardinals, Sacchetti and Barberini, Mazarin took the first step in his diplomatic career. Richelieu estimated Mazarin's ability in the war about Mantua and determined to win him to the interests of France.

Mazarin's character has been the subject of much adverse criticism. The fact that he was an Italian rendered his position as First Minister in France always difficult, and made attacks on him popular. The language adopted towards him in the *Mazarinades* and by such men as de Retz was bitter in the extreme. Later writers, recognizing the magnitude of his statesmanlike services to France, have awarded him due treatment. The Duc d'Aumale, in his admirable work on the Princes of the House of Condé, has noted some of the characteristics of Mazarin's complex character. "A great gambler, a scorner of danger, too greedy to be a good administrator . . . he has views on foreign affairs, on diplomacy and war the full extent of which cannot be derived from his dispatches." He then notices Mazarin's "submissive language, his studied obscurity, his repetitions, his contradictions," extols his skill in negotiations, and declares that "an habitual craftiness led him too often astray in his relations with his fellow-men." M. Cheruel, in his *Histoire de France pendant la minorité de Louis XIV*, sums up in an admirable manner the striking points in the cardinal's complex character. He draws special attention to his knowledge of European affairs, to his sagacity and presence of mind when unravelling the most complicated intrigues, to his perseverance and to his patience and foresight in waiting for favorable opportunities for the execution of his plans. His indomitable ardour for work is proved by his voluminous correspondence. "Unfortunately, cunning, duplicity, and a sordid avarice were a serious drawback to Mazarin's good qualities." His greatness was undoubted, though few of his contemporaries realized it. His correspondence contains ample proof of his statesmanlike qualities, and of his determination to place the country of his adoption at the head of European nations.²³ He stands without a peer as a diplomatist.

23 HASSALL, ARTHUR, *Mazarin*, p. 166-67, New York, 1903.

His prudence, sagacity and perseverance were underestimated by his enemies.

Mazarin had no interest in improving the internal affairs of France or in developing her natural wealth and resources. He evidenced no interest in agriculture, commerce, manufactures or the colonies. In his later years Colbert urged upon him the importance of measures for such developments but years passed before these matured. Still Mazarin's Ministry must be given credit for the first efforts in the colonial and commercial expansion which stamped the early years of the personal rule of Louis XIV.

Having assured the triumph of the monarchy, he spent the last eight years of his life in strengthening its position at home and abroad. The debt of France to Mazarin is immense. Like Disraeli he made his adopted country his first thought, and like Disraeli he eventually overcame the hostility caused by his foreign extraction. But while the English minister was not only a man of genius but also a man of action, and often delighted in dramatic *coups*, Mazarin was not a man of genius, but a diplomatist of the first order.²⁴ If Mazarin's home administration had been equal to his foreign policy, no one could deny him the epithet of great.²⁵

THE ESTABLISHMENT OF THE CHURCH IN QUEBEC.

Unswerving fidelity to the Catholic Church is recorded of French Canada. The varying fortunes of war might order allegiance to the French Crown or the British Crown in the struggle for a continent, but under all circumstances, as a whole, French Canadians adhered to the Catholic Faith. Their traditions are linked with their faith. The Church has maintained the purity of the race through disapproval of mixed marriages, and this without any conflict with the British Government. For the English colonies, no ecclesiastical tissue holds together past and present as they are held in French Canada, by the Catholic Church.

In order to estimate the struggle here presented, we must bear in mind that since the time of Champlain the religion of

²⁴ IDEM., p. 178.

²⁵ MASSON, GUSTAV, *Mazarin*, p. 286, London, 1886.

French Canada has been unfalteringly Catholic. Not once has the Church of Quebec hesitated in devotion to Christ's Vicar. In her trials, material and spiritual, she rendered her submission, and her severest trials came in her support of ecclesiastical authority in the early days of the organization of the Church. A centralized ecclesiastical government was the enduring legacy bequeathed to future generations by the first Bishop of Quebec—François de Laval de Montmorency.

Catholicism offers little deviation in her beginnings among peoples. The North American Church was no exception in its beginnings. It passed through the various stages of missionary life under Récollets, Jesuits, Seminary Priests, and Sulpicians. The spiritual needs of the colonists pressed as the French population increased. A stage was reached when the interests of the missions were assigned second place. This date is fixed at about 1672, the beginning of Frontenac's first term as governor. Then parish work takes the lead.

As ecclesiastical institutions grow complex and elaborate, much that is secular becomes connected with them. There is Church property which has to be administered. There are rights of the Church which must be guarded against the encroachments of the State. In a large variety of ways the Church becomes immersed in business that seems largely secular. From the very nature of things certain ecclesiastics must devote much attention to matters which have little effect, in stimulating their religious sense.²⁶

The exclusion of the Huguenots meant but one Church in New France. If controversy between different religious tenets was absent, other ecclesiastical problems were present. Grave misunderstandings may arise between members of the same fold. Strife of this kind asserted itself in the Church of Quebec. The country was not altogether free from Jansenism. The works of Arnauld, and Pascal's *Lettres Provinciales* found their way to the colony. They won some followers. But in the main the

26 COLBY, C. W., *op. cit.*, pp. 264-65.

destines of the Canadian Church were less affected by Jansenism than by the strife between Gallican and Ultramontane.²⁷

The Gallicans made a keen distinction between the government of the Church and its faith. The authority of the Pope in things spiritual was not to them a stumbling block. Going back to the Councils of Constance and Basel, they asserted the subjection of the Pope to a General Council, but in the seventeenth century this was a theoretical contention. Louis XIV and Bossuet aimed to limit the papal power in matters affecting property and political control. The appointment of bishops, the contributions of the Church to the State, and the priest's standing as a subject of the King, were questions upon which Gallican and Ultramontane differed in the days of colonial government.

The clergy of New France had to decide between these two lines of policy—accept the King's view or that of the Pope. Three thousand miles of ocean did not offer a highway of escape from the responsibility of decision. Europe was indifferent in this decision, but its significance for the French colonists was weighty. Laval, the "Hildebrand of North America," decided the issue and checked the advance of Gallicanism in Canada. As the great central fact in the history of New France, the hegemony of Catholicism cannot be ignored.²⁸

Up to 1658 New France belonged to the jurisdiction of the Bishops of St. Malo and of Rouen. At the time of the second voyage of Cartier, in 1535, his whole crew, with their officers at their head, confessed and received Communion from the hands of the Bishop of St. Malo. This jurisdiction lasted until the appointment of the first Bishop of New France. The creation of a diocese came in due time. The need of an ecclesiastical superior, of a character capable of imposing his authority, made itself felt more and more. Disorders of all kinds crept into the colony, and our fathers felt the necessity of a firm and vigorous arm to remedy this alarming state of affairs. The love of lucre, of gain easily ac-

27 *Idem.*, p. 270.

28 MUNRO, W. B., *Crusaders of New France*, p. 114, Oxford University Press, 1918.

quired by the sale of spirituous liquors to the savages, brought with it evils against which the missionaries endeavored to react.²⁹

As early as 1647 the King foresaw the coming creation of a bishopric in New France, for he constituted the Superior Council "of the Governor of Quebec, the Governor of Montreal, and the Superior of the Jesuits, *until there should be a bishop.*" A few years later, in 1656, the Company of Montreal obtained from M. Olier, the pious founder of the Seminary of St. Sulpice, the services of four of his priests for the colony, under the direction of one of them, M. de Queylus, Abbé de Loc-Dieu, whose brilliant qualities, as well as the noble use which he made of his great fortune, marked him out naturally as the probable choice of his associates for the episcopacy. But the Jesuits, in possession of all the missions of New France, had their word to say, especially since the mitre had been offered by the Queen Regent, Anne of Austria, to one of their number, Father Lejeune, who had not, however been able to accept, their rules forbidding it. They had then proposed to the Court of France, and the Court of Rome the name of François de Laval, but believing that the colony was not ready for the erection of a see, they expressed the opinion that the sending of an apostolic vicar with the functions and powers of a bishop *in partibus* would suffice. Moreover, if the person sent should not succeed, he could at any time be recalled, which could not be done in the case of a bishop. Alexander VII had given his consent to this new plan, and Mgr. de Laval was consecrated by the nuncio of the Pope at Paris, on Sunday, December 8th, 1658, in the Church of St. Germain-des-Près. After having taken, with the assent of the sovereign pontiff, the oath of fidelity to the King, the new Bishop of Petraea said farewell to his pious mother (who died in that same year) and embarked at La Rochelle in the month of April, 1659. The only property

²⁹ BRUMATH, A. L. de, *Bishop Laval*, pp. 6-7, The Makers of Canada, Toronto, 1906.

he retained was an income of a thousand francs assured to him by the Queen-Mother; but he was setting out to conquer treasures very different from those coveted by the Spanish adventurers who sailed to Mexico and Peru. He arrived on June 16th at Quebec, with letters from the King which enjoined upon all the recognition of Mgr. de Laval of Petraea as being authorized to exercise episcopal functions in the colony without prejudice to the rights of the archbishop of Rouen.³⁰

The authority of an apostolic vicar was not well defined in the minds of his subjects. They questioned his authority as conflicting with the jurisdiction of the two grand vicars of the Jesuits and the Sulpicians. Letters from the King demanded their submission to the sole authority of the Bishop of Petraea. It was given and M. de Queylus came to Quebec, where he preached the sermon to satisfy the claim to authority of the apostolic vicar.³¹

Complications arose when the ship *St. André* arrived in September, bearing to Abbé de Queylus a new appointment, that of Vicar-General, from the Archbishop of Rouen, also his protests at court against the apostolic vicar, and letters from the King which seemed to confirm them. In the midst of such difficulties Mgr. de Laval felt the need of asserting his authority.

Bishop de Laval then ordered all secular priests in Canada to sign a paper disavowing any other jurisdiction and submitting to his alone. All, including the Sulpicians at Montreal, signed this document. Unfortunately, two years later de Queylus returned with important letters from the Dataria, the office in the papal court whence are expedited special permissions having effects cognizable *in foro externo*. These letters placed him in possession of the parish of Montreal. In spite of a formal prohibition by Bishop de Laval, he undertook to proceed, in what he thought was the strength of his right, to Montreal. The bishop suspended him

30 IDEM., pp. 25-26.

31 IDEM., p. 27.

and the governor ordered him to return to France. Finally, the Holy See settled the question by bestowing on the Bishop of Petraea sole jurisdiction throughout the whole of Canada. When all dissensions had been removed de Queylus returned in 1668 to Ville Marie, where the people, mindful of his munificent benefactions to them, gladly welcomed him, while Laval, whose only aim was justice, appointed de Queylus his Vicar-General at Montreal.³²

François de Laval was now undisputed master of the ecclesiastical field. Birth, training, and character combined to prepare this militant churchman for the task before him. A scion of the great house of Montmorency, he was of noble lineage. He possessed the spirit of his ancestors which Jesuit training had tempered but not subdued. His intellectual gifts were of a high order, and he was governed by a spirit destined to rule. Nature favored him with physical powers guaged to missionary hardships. He saw the Church of his native land tainted with Gallicanism, and the fact urged him to draw closer to the Roman See. To bring about this union he felt he must be more than an apostolic vicar and thus he writes to the Propaganda.

I have learned by long experience how unprotected is the position of an apostolic vicar against those who are charged with political affairs. I mean the affairs of the court, perpetual rivals and despisers of ecclesiastical power, who have nothing more common to object to than that the authority of the apostolic vicar is doubtful and ought to be restrained within certain limits.³³

In 1662 he journeyed to France to press the needs of the colony, among them the erection of a Bishopric.

Laval received from Louis XIV the assurance that he would petition the Pope for the erection of a See of Quebec, which he did two years later. The King also assigned for the proposed bishopric the revenues of the abbey of Maubec.³⁴

32 SHORTT, A. and DOUGHTY, A. G., *op. cit.*, Vol. II, p. 420.

33 TETU, MGR. HENRI, *Evêques De Québec*, p. 29, Québec, 1889.

34 RIDDELL, W. A., *The Rise of Ecclesiastical Control in Quebec*, p. 109, New York, 1917.

The choice made by your Holiness of the person of the Sieur de Laval, Bishop of Petraea, to go in the capacity of apostolic vicar to exercise episcopal functions in Canada has been attended by many advantages to this growing church. We have reason to expect still greater results if it pleases your Holiness to permit him to continue there the same functions in the capacity of bishop of the place, by establishing for this purpose an episcopal see in Quebec; and we hope that your Holiness will be the more inclined to this since we have already provided for the maintenance of the bishop and his canons by consenting to the perpetual union of the abbey of Maubec with the future bishopric. This is why we beg you to grant to the Bishop of Petraea the title of Bishop of Quebec upon our nomination and prayer, with power to exercise in this capacity the episcopal functions in all Canada.³⁵

Unfortunately the religious despotism of Louis XIV and the Gallicanism of his parliament retarded until October 1, 1674, the erection of the episcopal see of Quebec.³⁶ Then it was made possible by an understanding having been reached between Louis XIV, and Pope Clement X, through which the right of nomination became the prerogative of the King, and the bishopric became directly dependent upon the See of Rome.³⁷ The King's right of nomination was conceded on the ostensible ground that it was in return for the assignation of the abbey of Maubec.³⁸ The bishop was to have the full episcopal rights and benefits of the new see, together with the cure of souls in the suppressed parochial church.³⁹ Sufficient canonries and prebends were to be established to constitute the officers and holders of these a chapter.⁴⁰

And we do grant to the same King Louis and his

35 Cited by RIDDEL, p. 109. *Mandements*, Vol. I, p. 82 ff.

36 TETU, MGR. HENRI, *op. cit.*, p. 28.

37 RIDDELL, W. A., *op. cit.*, p. 112.

38 IDEM., p. 112.

39 IDEM., p. 112.

40 IDEM., p. 112.

successors, in consideration of the assignation, made as above with the consent of the said King Louis, to the aforesaid Episcopal Board, of the aforesaid Abbey, the right of nomination to the aforesaid Church of Quebec, in case the same shall be temporarily deprived, through resignation or death, or in any other manner, of the consoling ministry of a pastor; and to him who, or to those who found and endow canonries and prebends and other ecclesiastical benefices and ministeries from their own goods, always, be it understood, in accord with the will of the Bishop—we (in similar case) grant the right of patronage; but such nomination (to permanent office), as far as the Church of Quebec is concerned, (shall belong) to us, or to our successor, the Roman Pontiff at the time in which canonries, prebends and benefices and ministeries of the like nature fall vacant for presentation, and when such appointments are due to be made in presence of the Ordinary of Quebec (Bishop in office.)⁴¹

This Parochial Church, the title and description of Parochial Church being suppressed and extinguished for all time, we do erect and form into a Cathedral Church, directly subject unto the Apostolic See, with the appointment to the said Church of Quebec of a Bishop who shall preside over the same with full episcopal rights and dignity, and shall discharge in the same and in its diocese all and sundry those matters, to be enumerated below, that belong to the jurisdiction and dignity of the episcopal order and the exercise of the pastorate, and that bear upon and pertain to the summoning and holding session of the diocesan synod.⁴²

With the coming of Bishop Laval, New France ceased to be a Jesuit mission. From his arrival until the erection of the Bishopric (1659-1674), he was advancing the interests of the Church and endeavoring to check civil control in Church government.

41 Cited by RIDDELL, p. 112, *Mandements*, Vol. I, p. 82 ff.

42 IDEM., p. 112, Bull, Establishing The Archbishopric of Quebec, Oct. 1, 1674, *Mandements*, Vol. I, p. 82 ff.

For twenty-five years the governors of Canada had been devoted servants of the Church, and with scarcely a murmur they had borne the mild yoke of their Jesuit guides. With the coming of Bishop Laval and the Vicomte d'Argenson the harmony was broken. In the clash of opposing ideas and ideals d'Argenson was defeated. His two successors, Avaugour and Mèsy, likewise revolted against clerical control, and were likewise vanquished.⁴³

Laval ruled in the spirit of asceticism and military dominance. Church or State, which should take precedence? So far, he was victor in the struggle. He faced his greatest Gallican opponent in Frontenac who aimed to dominate in form as well as in fact.

THE CHURCH IN CONFLICT.

The ten years following 1663 represent a period of extraordinary progress in the history of the colony. This period of prosperity created an impetus for voyages of exploration and the extension of the frontiers of the colony. Talon had suggested to the King a one-man rule. In 1672, Louis XIV acting on this advice, sent Louis de Buade, Count Frontenac, as governor of all the French domain in North America, in the hope that he would not only hold to what had been achieved but would also reach out for greater things.

In early days a commission in Canada was looked upon as banishment. By 1672, colonial offices were of importance. No layman of high family had come to Canada before 1670. Frontenac ranked much higher in the French aristocracy than most of the governors. He represented the middle grade of French aristocracy. Rated with those whom he encountered in Canada, he was an aristocrat. Being a soldier by profession, he was inexperienced in the work of his new office.

Both the King and his ministers were building high

⁴³ EASTMAN, MACK, *Church and State in Early Canada*, p. 40, Edinburgh, 1915.

hopes on Canada, as their choice of Frontenac proves, and in their selection of a man to carry out their plans they showed, on the whole, good judgment. Frontenac proved to be the ablest and most commanding of all the officials who served the Bourbon monarchy in the New World. In the long line of governors he approached most nearly, to what a Viceroy ought to be.⁴⁴

The new Governor had great physical endurance, a strong will, arbitrary and violent temper which the demands of a soldier's life had not softened. His genius is evident in the fact that he could set aside the military tactics of a life time and adapt himself to the foreign conditions of Indian warfare.

He was favored by circumstances on entering upon the duties of his governorship. Talon was about to withdraw from the office of Intendant, and Bishop Laval was absent in France during the first three years of the administration. Frontenac was thus unhampered in his rule. Still, before 1675, he came into conflict with the Sovereign Council and the Clergy. Louis XIV was convinced that the experiment would not prove a success. In 1675 he sent out Jacques Duchesneau as Intendant. The new Intendant was not Gallican in his views and his coming increased the strife.

From 1675 to 1682 the political history of the colony is mainly a record of struggle between Frontenac and his supporters on the one hand, and the clergy, backed by their adherents, on the other.⁴⁵

Before Frontenac sailed for Canada he received royal orders which instructed him to continue toward the Church the policy of Talon, i. e., to hold the Jesuits in check and to offset any aggressive tendency on their part by protecting the Récollets and the Sulpicians.⁴⁶

This attitude towards the Jesuits had its source in that spirit of Gallicanism which made so much headway in France during

44 MUNRO, W. B., *op. cit.*, p. 81.

45 EASTMAN, MACK, *op. cit.*, p. 135.

46 Cited by EASTMAN, p. 136, *Archives Nationales*, B. IV, f. 42 v.

the early years of Louis XIV. Apart from any leaning towards Gallicanism Frontenac considered the Jesuits independent of his own pleasure or displeasure. He took advantage of the first opportunity to assert his authority over the Jesuits. Hunters and traders were obliged to get passports on leaving their settlements. This had never been demanded of the missionaries—Frontenac reminded them they ought to set good example and submit to this ruling. They willingly submitted. The King interfered and granted them the former liberty, but the following year he retracted.

Father de Crespieu joined a delegation of Indians who were going to pay their respects to Frontenac at Quebec. This journey, however, was not a matter merely of courtesy. The region in which he was laboring had been appropriated by the Government and was called the King's Domain. No white man could enter it without a passport, and the punctilious Governor was in a high dudgeon because de Crespieu had presumed to go into that wilderness without permission. It was an absurd assertion of authority, of course, and Frontenac might have been better occupied. But de Crespieu went down to mollify the great man, and humbly petition to go back to his martyrdom.⁴⁷

Frontenac discountenanced the Jesuits' attitude toward the Indians. The French Government as well as the colonial Government advocated that the Indians learn French in the hope of making them faithful subjects. The Jesuits thought of the Indians' spiritual welfare. The Fathers feared the corruption of the morals of their converts if they came into contact with the vices of the white man. The Governor constantly disagreed with the clergy in the first three years of the administration.

Douglas draws a concise picture of the situation in those crucial days:

The absence of the Bishop from the country removed

⁴⁷ CAMPBELL, REV. T. J., *Pioneer Priests of North America*, Vol. III, p. 192, New York, 1911.

the only check which might have been placed upon Frontenac's arbitrary temper. He was thus for a time left free in the fullest sense, and he ruled with a high hand; imprisoning priests in spite of the capitularies and canon law; seizing and incarcerating the local Governor of Montreal; packing the Sovereign Council with his own appointees; refusing to allow the Bishop's Vicar-General to occupy his seat in the Council; planning a campaign and collecting men and supplies on the most approved system of commandeering, caring as little for the Bishop's anathema as for public approval or disapproval; doing what he thought best for the general good and safety of the colony, without considering too carefully whether his action would be sanctioned by the Court and minister. What mattered that? He was doing what he deemed right, and the disapproval of his acts could only be received from France eight months afterwards.⁴⁸

These incidents portray for us the situation at Quebec during the absence of Laval.

Frontenac and the Sovereign Council, of which he was master, were constantly on the alert to block what they considered clerical aggression and to enforce civil rights. With the return to Canada of Monseigneur de Laval, and with the coming of Intendant Duchesneau, the secular forces began to disintegrate.⁴⁹

Frontenac was obsessed with the idea that the ecclesiastics were encroaching on the rights of the State, while constant bickerings went on between himself and Duchesneau regarding their respective powers. Among the immediate causes of the conflict with the Church, some were old, like the brandy question, and the matter of precedence in Church while others were new, such as the warfare against *coureurs de bois* and the reconstruction of the Sovereign Council.

⁴⁸ DOUGLAS, JAMES, *Old France in the New World*, p. 455, Cleveland, 1905.

⁴⁹ EASTMAN, MACK, *op. cit.*, p. 152.

Governor and Bishop were conscious of the opposition of interests which impelled them. On the Bishop's return wrangling over precedence continued. In 1676 the King informed Frontenac that the honors accorded the Governor in the Cathedral of Quebec were greater than those enjoyed by the Governors of the French provinces and that he had reason to be content. However, he was to signal any infraction of the rights and privileges of the crown and of "the liberties of the Gallican Church in matters spiritual."⁵⁰

Frontenac's most vehement attack upon the Church and its Bishop was made through his memoir of 1677.

Of his criticisms in general Dudouyt wrote to Laval that same year: "M. le Frontenac has written what he is accustomed to say at Quebec against you and your clergy and the Intendant. His letters were not communicated to me to answer. I believe it was because they were filled with calumnies too great, and that that would have made it necessary to say many things."⁵¹

Among these alleged calumnies was that charging the clergy with enriching themselves in Canada. The memoir of 1677 was written under the influence of La Salle who added strength to the obsession of Frontenac.

In the Memoir of 1677, he enumerated the revenues of Monseigneur de Laval and found them to reach 40,000 livres a year. But some of his items will not bear scrutiny. For instance take the first: 6,000 livres from the King. This royal gift had not been forthcoming since 1672. The second item was 6,000 livres from the two abbeys annexed to the bishopric of Quebec. In a public audience with Colbert, Laval's Vicar-General asserted that the annual revenue from this source had not exceeded 2,000 livres.⁵²

50 Cited by EASTMAN, p. 153, *Archives Nationales*, B. VII, ff. 15, 16.

51 *Idem.*, p. 154, *Rapports sur les Archives du Canada* 188.

52 *Idem.*, pp. CIX, XCVII.

Frontenac estimated with exaggeration. The episcopal revenues were entirely too meager. Even the Seminary did not escape the eye of this vigilant enemy. Its construction was undertaken under heavy debt with prospect of little revenue and still the governor questioned what he termed the "great and superb buildings."

Bishop Laval met the attack with his usual magnanimity. Supported by his clergy, he was determined to uphold the ascendancy of the Church. He had made it known in the Council that he would not conform to the usage of France in his government; he would adhere to duty regardless of the attitude of other bishops. When he endeavored to place the church wardens above the local judges and to lessen the honors conferred on the parish seigneurs, Frontenac remonstrated. The Bishop reminded him that he had the power even to excommunicate governors.

The Church in its benevolent efforts to stem the tide of drunkenness excited bitter opposition on the part of the governor and the people of New France. This is easily understood from a temporal point of view—officers and people were swayed by personal gains.

The brandy war raged during the whole of Frontenac's administration. It assumed its acutest phase when the Bishop emphasized his protest against the traffic by making it a *cas réservé*, thus removing it from the sphere of all civil or legislative action.⁵³

The Bishop was obliged to journey to France in 1678 to plead the cause of religion and civilization with the King.

He managed to find in his charity and the goodness of his heart such eloquent words to depict the evil wrought upon the Church in Canada by the scourge of intoxication, that Louis XIV was moved, and commissioned his confessor, Father La Chaise, to examine the question conjointly with the Archbishop of Paris. According to their advice, the King expressly forbade the

53 DOUGLAS, JAMES, *op. cit.*, p. 456.

French to carry intoxicating liquors to the savages in their dwellings or in the woods, and he wrote to Frontenac to charge him to see that the edict was respected. On his part, Laval consented, to maintain the *cas réservé* only against those who might infringe the royal prohibition. The Bishop of Quebec had hoped for more; for nothing could prevent the Indians from coming to buy the terrible poison from the French.⁵⁴

The King was convinced that Frontenac was abusing his confidence. Complaints came in from many different sources. In 1682 both governor and Intendant were recalled. The dominating figure on the stage of politics was gone. The trying years of struggle were telling on the aged bishop but the power of the Church was not broken.

THE ADMINISTRATION OF BISHOP SAINT-VALLIER.

By an ordinance of November 6th, 1684, the Bishop of Quebec established a chapter composed of twelve canons and four chaplains.⁵⁵ Then he journeyed to France to tender his resignation in person to the King. The burden of years and labors weighed upon him, and he felt greater vigor than his was demanded to sustain the authority of the Church of New France. The King had granted him the privilege of choosing his successor. Abbé Dudouyt, his delegate in France, was directed to seek out a worthy candidate. He consulted the Jesuit, Father le Valois who recommended the King's chaplain, Abbé de Saint-Vallier, a man of exemplary life, high birth and considerable wealth. Tronson, the illustrious superior of the Sulpicians, did not approve of the choice. Neither did Dudouyt. These objected to the youth, inexperience, excessive zeal and austerity of the Abbé. Father le Valois assured them that the candidate was aware of his own defects and was striving to correct them. Saint-Vallier had proposed a council of wiser persons, whose advice he would follow. He declared his intention of remaining a coadjutor during the life time of Laval.

⁵⁴ BRUMATH, A. L. DE, *op. cit.*, p. 174.

⁵⁵ IDEM., p. 197.

This satisfied the Bishop of Quebec, and with his own resignation, he sought also the nomination of his successor. A serious quarrel between Pope Innocent XI and Louis XIV in the matter of the right of *regale*⁵⁶ prevented the immediate issue of a bull. Bishop Laval remained in France to urge the cause with the Holy See and Saint-Vallier set out for Canada, as Vicar-General, to visit his future diocese. He arrived at Quebec on July 30, 1685.

At first he was favorably impressed with what he saw. He attributed the prosperity of the country to the great good wrought through religion, and attributed the flourishing condition of the Church to the enterprise and zeal of Laval to whom he rendered due praise. He was especially pleased with the priests of the seminary of whom he wrote: "Tout le monde y fit les exercices de la retraite spirituelle avec tant de benediction, que depuis les plus jeunes Clercs jusqu' aux Ecclésiastiques les plus avancez dans les saints Ordres, chacun apporta de son propre mouvement tout ce qu'il avoit en particulier pour être mis en commun: il me sembla, pour lors voir revivre dans l'Eglise de Canada quelque chose de cet esprit de détachement que faisoit, une des principales beautez de l'Eglise naissante de Jerusalem du temps des Apotres?"⁵⁷ Their virtues so attracted him that he gave up all his personal property, even his library, to their common fund. His zeal prompted him to make a complete visitation of his diocese—a novel experience for a priest direct from the French Court.

The burning of the Ursuline Convent on October 20, 1686, left him no time to rest from the fatigues of his four months' journey. In two pastoral letters he pointed out certain dangerous tendencies in balls, dances, comedies and immodest fashions of dress, not hesitating to remind the governor and his lady of the good example they should set their people. He returned to France November 18, 1686.

During his stay in Paris he published a monograph on *The Present State of the Church and The French Colony of New France*, which produced an excellent impression at court. The

⁵⁶ A right, belonging formerly to the Kings of France, of enjoying the revenues of vacant bishoprics.

⁵⁷ DE SAINT-VALLIER, JEAN BAPTISTE, *Estat Present de L'Eglise Dans La Nouvelle-France*, pp. 11-12, Paris, 1856.

admiration he manifested therein for what he had seen in his diocese was in painful contrast with his subsequent upsetting of established institutions. The Quebec clergy accustomed to the paternal and wise rule of Laval, remarked in his successor an unfortunate tendency to change everything and to manage all things by himself. Although he was only Vicar-General, he made new regulations, even in the Quebec Seminary, where he resided, and thus enabled clearsighted people to foresee the troubles of his laborious and vexatious episcopate. These forebodings were communicated by letter to Laval in France. Efforts were made to have somebody else appointed Bishop of Quebec, but in vain; for when the King offered a French bishopric to Saint-Vallier, he peremptorily refused, and insisted that his bulls for the see of Quebec should be obtained in Rome.⁵⁸

The bulls were dispatched on July 27, 1687,⁵⁹ and Bishop Laval having resigned on January 24, 1688,⁶⁰ Saint-Vallier was consecrated on the following day by Monseigneur Jacques Nicholas Colebert, coadjutor of the Archbishop of Rouen. With the permission of the King and at the request of the governor Laval returned to Quebec June 3, 1688.⁶¹ Saint-Vallier took possession of the See August first, 1688.⁶²

But when he returned to Canada, one illusion after another was dispelled. He came into close touch with the city, though only a provincial one, and its sins; he recognized that the love of power was as strong in priest as in politician, and as likely to distort the judgment of the cleric as of the civil ruler. Then, like all men of vigor and passion, when they change their opinions, he went from one extreme to another. Instead of primitive purity, he now saw only sin and selfishness in priest and layman, while he described the country as being on the very verge of ruin.⁶³

58 SHORTT, A. and DOUGHTY, A. G., *op. cit.*, pp. 424-25.

59 TETU, *op. cit.*, p. 94.

60 IDEM., p. 94.

61 IDEM., p. 95.

62 IDEM., p. 96.

63 DOUGLAS, JAMES, *op. cit.*, p. 488.

The second Bishop of Quebec was far from possessing the creative spirit of his predecessor.

Bishop Saint-Vallier aimed to bring everything in his extensive diocese into strict regularity. He suffered no infringement on what he considered the rights of his See. His administration was a succession of personal trials and troubles, arising from the protests made by him or against him. The difficulties became such that the King insisted on his resignation of the See of Quebec, and the Bishop's attempted return to Canada was prevented by his capture at sea and a long captivity in England, where he was detained as a hostage for the surrender of the Provost of Liège.⁶⁴

The encroachments of the state on the rights of the Church continued but there was a brief respite during the administration of Denonville (1685-1689), a reaction following the anti-clericalism of Frontenac. "It is true that the King urged Denonville to preserve harmonious relations with the Bishop; he was to do his utmost for the cause of religion, and was to be careful not to exceed his authority, or to encroach upon that of the Bishop."⁶⁵

He knows that the chief and essential duty is to satisfy the requirements of religion, upon which depends the blessing which may be looked for from Heaven, and without which nothing can have a happy issue, and His Majesty desires that the authority entrusted to the said M. de Denonville should be employed chiefly to promote, as far as lies in his power, the glory of God throughout the colony, and the spread of the Christian Religion, as far as this can be done among the neighboring Indians.

To this intent His Majesty desires that he may, in all things, preserve harmonious relations with the Abbé de Chevrières appointed to the Bishopric of Quebec;

⁶⁴ SHEA, J. G., *Catholic Church in Colonial Days*, p. 533, New York, 1886.

⁶⁵ RIDDELL, W. A., *op. cit.*, p. 114.

that he lend (the Abbé) every assistance and protection in whatsoever pertains to his functions, and that he contribute by his attention and diligence to all that may concern the spiritual welfare of the Colony, without, nevertheless, in any way exceeding his functions in that respect, or doing anything on his own authority, or without the participation of the said Bishop, and it will be the easier to coöperate with him for the spiritual welfare of the Colony inasmuch as the said Bishop, being a man of exemplary piety, will have no difficulty in acting in concert with a Governor whom he finds favorably disposed to all that concerns spiritual things.⁶⁶

After the failure of Denonville's Indian policy, the conflict was renewed. Frontenac returned to Quebec in the autumn of 1689, just after the Iroquois massacred the people of Lachine and shortly before they descended upon those of La Chesnaye. The universal mood was one of terror and despair. If ever Canada needed a Moses this was the hour.⁶⁷

Conditions were changed. The order now was not to work peaceably with Bishop and Intendant but to destroy the foe.

In this administration, Frontenac's relations with the Church were less troubled. Conflicts with the clergy arose from time to time. His treatment of the Jesuits was milder, but he refused to approve of their Indian policy. It was with Saint-Vallier that Frontenac had the only serious conflict of his second administration. He testified to the Prelate's virtues and immense charities,⁶⁸ but opposed his episcopal pretensions to a control over society such as existed nowhere in the kingdom of France. In the dispute over "Tartuffe" and "Mareuil" Frontenac vindicated civil rights and won the qualified approval of the court.⁶⁹

Saint-Vallier's fight against the liquor traffic with the Indians ennobles the closing years of his jurisdiction. At a meeting between government officials advocating toleration of the odious

66 IDEM., p. 114, Canadian Archives, Transcripts from France, Series B II, p. 150.

67 COLBY, CHARLES W., *The Fighting Governor*, p. 115, Toronto, 1915.

68 Cited by EASTMAN, p. 263, *Archives Nationales*, Series C, XII, f. 233 and *passim*.

69 EASTMAN, *op. cit.*, p. 263.

traffic, and the clergy condemning it, one of the officials said to the Bishop:

"Voulez-vous, faire perdre ce pays au roi de France, le livrer à nos voisins, qui, donnant aux Sauvages autant d'eau de-vie qu'ils en veulent, vont les attirer tous à eux, et mettront ensuite, avec eux, toute cette colonie en combustion?"

"Voulez-vous, répondit le saint pontife, voulez vous que nous conservions ce pays au roi de France en offensant le roi du ciel? . . . Notre monarque a trop de piété pour vouloir être maître du Canada, s'il n'en peut être maître qu'à cette condition. D'ailleurs, si les Sauvages à qui nous devons toujours refuser ce que nous ne pouvons leur accorder sans péché, vous mettent à mort, ah! ne vaut-il pas mieux que nous mourions innocents que de vivre coupables."⁷⁰

The change in ecclesiastical jurisdiction allowed the despotic power of the State to offset in part the influence of the Church. There is a decline in her temporal power. The State, in its economic interests endeavored to eliminate or retard religious influence wherever possible. It is visible in the opposition of the Sovereign Council to the domination of the Bishop; in the interference of the State in regard to tithes, religious houses, and the ministry of the Church.

Yet the Church beat back the opposition. Its organization went on. Canada owes much to Bishop Saint-Vallier. His General Hospital has been a boon to Quebec, and the parochial system of fixed curés independent of the seminary made for stability. His sympathy with the suffering and the indigent appealed even to his enemies. Frontenac in his last dispatch commended him to the Minister "for his charity in succoring the poor and his activity in every good work."⁷¹

CAREER OF BISHOP DE MORNAY, PRIOR TO AND DURING HIS EPISCOPATE.

Bishop Saint-Vallier died December 26, 1727.⁷² Fourteen years prior to his death, he obtained for coadjutor with the right

⁷⁰ TETU, *op. cit.*, p. 147.

⁷¹ DOUGLAS, *op. cit.*, p. 489.

⁷² TETU, *op. cit.*, p. 151.

of succession, Louis François Duplessis de Mornay, Guardian of the Capuchins of Meudon. The appointment gave latitude for the revival of Gallican principles in the Church of New France. The strength of the bulwark set up by Laval was to be tested in this situation. Douglas states that the appointment of Bishop Saint-Vallier was confirmed by the King "from motives of policy."⁷³ An analysis of the facts in the life of Bishop de Mornay justifies better the assertion in his case.

Louis François de Mornay was born in 1633, at Vannes, in Brittany. He was the son of Charles Duplessis de Mornay, Grand Seigneur of Mesnil-Terribus, Captain of the cavalry in the battle of Rocroi, and of Marie Anne Du Quesnel, daughter of Henry, Grand Lord of Ponchon, of the Planquet Flammerville and of Charlotte de Bigan.⁷⁴ Of his four brothers, three followed a military career, the other died in his youth. Four, of his five sisters, consecrated themselves to the service of Religion.⁷⁵

According to Abbé Bois, young Louis François entered the Convent of the Capuchins of Meudon. He received the habit at Amiens August 18, 1682, as the archives of the convent of Paris assert and the journal held by the Capuchins of Marais.⁷⁶

On June 22, 1713, the King nominated the coadjutory of the Bishopric of Quebec, Louis François de Mornay, Guardian of the Convent of the Capuchins of Meudon, definitor in the proceedings of the Province. He had been Guardian and reader in Theology at Beauvais in 1697; Definitor in 1698-99; and in 1700, Guardian of the Marias in Paris; in 1701, 1702 at Amboise; in 1703 at Peronne; 1704 and 1705 at Amiens; 1710, 11, 12 and 13, at Meudon; and likewise Definitor in these three years in which he has guarded and remained near the body of Mgr. the Dauphin after his death, until its removal (sic) in order to bring it to St. Denis and for whom he made the funeral prayer in his church of the

73 DOUGLAS, *op. cit.*, p. 488.

74 Cited by TETU, *Bulletin Des Recherches Historiques*, Vol. IV, p. 259, Mgr. Duplessis De Mornay.

75 IDEM., p. 259, *Manuscrits de L'Abbé Bois*.

76 IDEM., p. 259, *Manuscrit de la Bibliothèque, Nationale de Paris*, H. 1665.

Capuchins of Meudon, as also that of the Dauphin, his son; after which the King named him to the coadjutory of Quebec, assigning him one thousand crowns and other gratuities, while waiting for an opportunity to create a pension for him on some benefice.⁷⁷

His consecration as Bishop of Eumenia *in partibus infidelium*, took place April 15, 1714, at the convent of the Capuchins of Saint-Honoré.⁷⁸ He was to fulfill episcopal functions in Tournai but this order was contradicted by a counter-order. He visited his relatives for some months and then returned to the convent of Saint-Honoré to await a new order or until such time as he was ready to leave for Quebec. Meanwhile in 1715, Saint-Vallier entreated him to go to Louisiana where an irreligious spirit asserted itself, but Bishop de Mornay refused.

Abbé Bois says: "Mgr. Duplessis Mornay was prior of Arbois, one of the commanderies of the Knights of Malta, in the Department of the Jura," but he does not mention exactly at what time. He adds: "After the peace of Utrecht (1713), M. Duplessis de Mornay, wishing to serve the King without living at his priory, asked the minister for an employment compatible with his state. Louis XIV who wished to re-establish the embassies in foreign countries, bethought him of the numerous services of the house of Duplessis-Mornay towards the State, and urged the Prior of Arbois to accept the embassy to Lisbon."

The Reverend Père Duplessis-Mornay appreciating the regard of his monarch for him consented to allow himself to be named for the post of honor, but at the same time letting it be known that he would in no way change his rule of life. The good prior asked of the court and obtained the services of M. le Quin of Neuf-Ville who accompanied him. Soon the latter assumed alone and during a dozen years the duties of this employment.—Be that as it may, M. Duplessis-Mornay ac-

⁷⁷ *Bulletin Des Recherches Historiques*, Vol. IV, pp. 259-60.

⁷⁸ *IBIDEM.*, p. 260.

quired the good graces of the King of Portugal, Jean V.

In the meantime the humble disciple of St. Francis of Assisi, from the time of his arrival in Lisbon, judging the diplomatic duties little compatible with his tastes asked for his return to France and was immediately proposed for the Bishopric of Quebec.

According to the Rev. Capuchin father who transcribed the notes cited above, Mgr. de Mornay would be far from possessing all the talents which Abbé Bois was pleased to admire in him, for he said to me: "The rôle of this bishop was not brilliant. His memory has left little or no trace in the history of the Capuchins. Without doubt it is to his titles of nobility rather than his personal merit that we must attribute his commissions in the Order and his elevation to the Episcopate."⁷⁹

After 1715 the King insisted that he set out as early as possible for Quebec.⁸⁰ But the new bishop did not wish to leave France. For this reason he was sent to Cambrai in 1716, not to be the administrator of the diocese but simply for the ordinations and the other pontifical duties.

A review of Bishop de Mornay's early career warrants no facts for an appointment to the See of Quebec, but is quite in accordance with the spirit of the Gallican Church. The sacred offices were parcelled out to those whose ancestors brought glory to the Crown, or served the Court.

In March 1728, Bishop de Mornay tendered his resignation to the King and to the Holy See, and the King named as his successor in the coadjutorship Abbé Machuco de Presnaux.⁸¹ But these official acts were void when report came of the death of Saint-Vallier—as that made de Mornay Bishop of Quebec. He feared greater complications if he again resigned but was still determined not to come to the See. May 31, 1728,⁸² he advised the archdeacon, Chartier de Lotbinière to take possession of the See in his name, but the archdeacon had quarreled with the

79 *IBIDEM.*, pp. 261-62.

80 *TETU, op. cit.*, p. 158.

81 *IDEM.*, p. 159.

82 *Bulletin Des Recherches Historiques*, Vol. IV, p. 264.

chapter. (This quarrel was referred to the Royal Council, which favored the Archdeacon).

Mgr. Dosquet, titular Bishop of Samos, became coadjutor of Bishop de Mornay. The latter chided the canons for their action and referred them to his coadjutor, as he had appointed Mgr. Dosquet administrator of his diocese May 25, 1729.⁸³

The King again insisted on Bishop de Mornay taking possession of his See. The severe letter of the Minister of State of August 4, 1733⁸⁴ indicates the King's wish. The result was the prelate offered his resignation again which was accepted September 12, 1733,⁸⁵ in virtue of which Mgr. Dosquet became Bishop of Quebec.

Le Roi a bien voulu pourvoir a l'abandon dans lequel vous laissez votre évêche, par la nomination de monseigneur Dosquet à la coadjutorerie de Québec; mais vous savez que la santé de ce prelat et l'état de ses affaires l'ont obligé de repasser en France, où il paraît qu'il sera retenu longtemps. Sa Majeste est persuadée que, privé de ce secours, vous n'hésitez pas à vous rendre dans votre diocèse; informée des besoins pressants où'il est, elle M'a ordonné de vous dire que son intention est que vous y rendiez sans plus de retard; et comme l'état, où se trouve actuellement le clergé de la Louisiane requiert encore plus votre présence que celui du Canada, elle souhaite que vous commenciez votre visite par cette province, ou il n'a pas encore paru d'évêque, et où vous pourrez faire cesser le trouble qui y règne.⁸⁶

Bishop de Mornay died in Paris November 28, 1741, consequent on a carriage accident. His biographer eulogises the prelate for his charity and virtue. The fact is the Church of Quebec groaned under evils which befell her through the caliber of her third bishop. He lacked the apostolic spirit of Laval and Saint-Vallier. His attitude towards the See of Quebec reveals

83 SHORTT, A. and DOUGHTY, A. G., *op. cit.*, p. 431.

84 *Bulletin Des Recherches Historiques*, Vol. IV, p. 264.

85 *IBIDEM.*, p. 264.

86 TETU, *op. cit.*, pp. 167-68.

the nature of the ecclesiastical government of this time and the destitution in which the Court of France sometimes left dioceses like Quebec, while the Holy See was unable to interfere since the Governor and Intendant would only recognize the decisions of the King. The Concordat gave to the Crown certain authority over the bishops.

EVILS OF GALLICANISM IN NEW FRANCE.

The Church of Quebec passed through a crisis on the death of Bishop Saint-Vallier. Bishop de Mornay filled the See for more than five years, "collecting all the revenue of the bishopric."⁸⁷ and governing from a distance through a coadjutor, thus creating all manner of hindrances,⁸⁸ and making for the coadjutor a difficult situation which proved to the detriment of the Church of Canada. The period, from the death of Saint-Vallier until the episcopate of Mgr. Pontbriand, is an unfortunate one in the history of the Canadian Church due to the non-residence of the Bishop. Gallican interests had free play. The work of Laval faced disruption.

Louisiana's spiritual advancement was secondary with Bishop de Mornay. When the Company of the West made application for priests to labor among the French and the Indians, he offered the more populous territory to his brother Capuchins. They assumed charge in 1717. The first record of their appearance in Louisiana is the signature in the Mobile church register (January 18, 1721), of Father Jean Mathieu as parish priest; but it was not until 1725 that a formal diploma was issued to the order for occupying the region.⁸⁹

The Capuchins came directly from France and had no personal relations with the Bishop of Quebec. They considered applications to him long and tedious. Father John Matthew was evidently the Norman Capuchin who applied to Rome for special powers for fifteen missions under his charge, representing that the great distance at which he was from the Bishop of Quebec

87 Cited by TETU, *op. cit.*, p. 27, *Archives du Canada*, Correspondence générale, Vol. 53, lettre de Mgr. Dosquet au ministre, 29, août 1730.

88 *IDEM.*, p. 28, Correspondence générale, *passim*.

89 THWAITES, R. G., *The Jesuit Relations and Allied Documents*, Vol. LXVII, p. 344, Cleveland, 1900.

made it impracticable to apply when necessary.⁹⁰ A brief was really issued, and Father John Matthew construed the powers it conferred so liberally as to assume that it exempted him from episcopal jurisdiction, and made him a Vicar-Apostolic for he signs himself from January 9, 1722, to March 14, 1723, F. Matthew, Vicar-Apostolic and Parish Priest of Mobile.⁹¹

Of the state of religion in the French settlements of Louisiana for some years, there are in fact few documents to guide the historian. The Capuchin Fathers seem to have discharged their functions quietly, as we rarely find any allusion to them in the official dispatches or in the writings of men who took an active part in the affairs of the colony. Religion certainly did not gain; vice increased unchecked, no public institutions, religious or charitable, were established, that show a community imbued with faith.⁹²

In time, the Bishop of Quebec appointed Father de Beaubois his Vicar-General in Louisiana, but the Capuchin Fathers refused to recognize his authority. They claimed that under the agreement with the Company the Bishop of Quebec had in perpetuity made the Superior of the Capuchins his Vicar-General, and could appoint no other. The colony was divided into two parties, and a disedifying struggle ensued. The Capuchins succeeded in inducing Bishop de Mornay to suspend Father de Beaubois, and to ask the Provincial of the Jesuits to recall him to France.

The situation became more complex. Later Bishops of Quebec found it impossible to exercise any authority over the Capuchins in Louisiana through their superior. The rules of the diocese could not be enforced. The office of Vicar-General was constantly confided to some member of the Society of Jesus. They could not as bishops admit that the assent of Bishop de Mornay, a coadjutor, and Vicar-General, to an agreement between a trading company and a religious order, deprived every Bishop of Quebec of the right to act as freely in Louisiana as in any other part of his diocese.⁹³

90 Cited by SHEA, JOHN G., *op. cit.*, p. 565, Michael a Tugio, "Bullarium Ord. FF. Minor. S. P. Francisci Capucinatorum." Fol. 1740-52, VII, pp. 322-23.

91 SHEA, JOHN G., *op. cit.*, p. 565.

92 IDEM., p. 579-80.

93 IDEM., p. 582.

Mgr. de Pontbriand re-established order in Louisiana and nominated anew a Jesuit as his Vicar-General for Louisiana. He succeeded Father Mathias, the Capuchin. Letters to that effect were duly registered by the Superior Council of the Province.⁹⁴ Father Hilary publicly assailed the Council. They insisted that he return to France. The office was vacant in 1750 through the death of Father Vitry. The Bishop of Quebec again appointed a Jesuit, Father Michael Baudouin. The Capuchin Fathers protested maintaining that their Superior by the treaty with the Company of the West was entitled to the appointment.⁹⁵ The matter was argued before the Superior Council of Louisiana, which finally registered the appointment, and recognized Father Baudouin as Vicar-General. The latter laid the matter before the Propaganda in 1759, but no decision was reached.⁹⁶

Civil and religious strife united to disturb New France, Governor Beauharnais and Intendant Dupuy did not work in harmony. The intervention of Bishop Saint-Vallier was necessary in order to maintain order. The Cathedral Chapter and Archdeacon Lotbinière were at variance. Complications arose from the appointment of Dupuy as the executor of the will of Bishop Saint-Vallier coupled with the sympathy of the Governor with the Canons on the one hand, and that of the Intendant with the Archdeacon on the other.

The Cathedral Chapter decided that the Bishopric was vacant and assumed the duty of providing for the government of the diocese until a Bishop should be nominated. They elected three officers to conduct the obsequies of Bishop Saint-Vallier excluding the Archdeacon Lotbinière.

He appealed to the Intendant during the Christmas recess of the Superior Council, asking that the difficulty of the disputed See be settled by that body. The Intendant promised to have the canons cited before him on the eve of the Bishop's funeral. They refused to comply with the command stating that the Canons of Quebec recognized no judge in Canada to settle the dispute with the Archdeacon, not even the Superior Council, that they ap-

94 Cited by SHEA, JOHN G., *op. cit.*, p. 582, Letters of Bp. Briand, June, 1767, April 26, 1769.

95 SHEA, JOHN G., *op. cit.*, p. 583.

96 The letter of Appointment is in the Archives of the Archbishop of Quebec, c. 224.

pealed from the ordinance of the Intendant to the Council of State of the King.⁹⁷

A graver situation existed when the Intendant and several of the clergy undertook to conduct the funeral service. The issue of the action was a temporary edict placed upon the Church and the Superior.

The Intendant retaliated by issuing an order forbidding them from holding any service until the Council should determine who should conduct it as temporary head of the diocese. The Superior Council declared the See was not vacant. It forbade Boullard or any one else from taking the title of Vicar-General or from using the seals or performing any act of jurisdiction.⁹⁸ The Chapter issued a mandate explaining its attitude.

Dupuy upheld the Superior Council, issued an ordinance forbidding the Vicars to issue further mandates or parish priests to publish them.⁹⁹ The Chapter set aside the order and proposed sending one of their members to France via New England. The Intendant forbade it as an action aimed at the Superior Council. The Chapter was supported by the Governor.

The Cardinal Minister supported the ecclesiastics against the secular power. Dupuy was recalled and the Secretary of State instructed Governor Beauharnais that the King desired the Superior Council to restore the ecclesiastical property taken from the Canons of the Cathedral, Vicar-General Boullard, and the Récollets by the decrees of January 5, 12, and 26, February 3, and 16, and the first and eighth of the previous month.¹⁰⁰

The Council submitted and voted the restoration of the dis-seised ecclesiastics and the annulment or repayment of the fines laid during the dispute.¹⁰¹

Order was restored when Archdeacon Lotbinière took possession of the See. Nothing is more curious than the document which gives an account of the difficulties that he had to face, and all the ceremonies that accompanied his taking possession of the

97 *IDEM.*, *op. cit.*, p. 584.

98 Cited by CAHALL, *The Sovereign Council of New France*, p. 112, *Edicts et Ord.* Vol. II, pp. 322-23, New York, 1915.

99 *IDEM.*, p. 113, *Edicts et Ord.*, Vol. II, p. 327.

100 *IDEM.*, p. 113, *Ordinance of January 6, 1728*, *Edicts et Ord.* Vol. II, pp. 327-29.

101 CAHALL, RAYMOND DU BOIS, *op. cit.*, p. 117.

See. The conflict shows the Norman spirit of the Canons of this period and to what an extent everything was submitted to the French Court; with what care the cases were examined and the judgments rendered by the King.¹⁰²

The inroads of the State continued to be felt by the Church. Her property was still coveted by the State. Religious houses were under State surveillance. Even the character of the Canadian priesthood appears not to have passed unnoticed under the watchful eye of the King, for instructions were given that on account of the independent and unreliable disposition of the Canadians, few of them should be received into orders.¹⁰³ The State, from being the handmaid of the Church, gradually became its master and wielded the temporal sword with an iron hand.¹⁰⁴

When the battle of the Plains of Abraham (1759), crushed the autonomy of France in North America the Church of Quebec was wrenched from the shackles of Gallicanism. The statement that the Church might profit by "a change of masters" soon proved to be true, notwithstanding the desire of the British Government to have it otherwise.¹⁰⁵

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102 IDEM., p. 117.

103 TETU, *op. cit.*, p. 160.

104 RIDDELL, W. A., *op. cit.*, p. 128.

105 IDEM., p. 130.

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INTERNATIONAL EUCHARISTIC CONGRESSES

While at different times during the last fifty or sixty years International Catholic Congresses have been held, they as a rule, have not been productive of any great results. In fact, the International Eucharistic Congress has been the outstanding exception. Thus the international congresses of Catholic scholars failed; likewise the international organization for the protection of young girls. Even that beautiful ideal of the great Pope Leo XIII of making the Third Order of St. Francis once more a great social world factor by means of an international congress in Rome in 1900 came to naught. However, the one great exception has been the International Eucharistic Congress because its scope is strictly religious and limited to what is most sacred to every Catholic heart, the *cultus eucharisticus*.

Hundreds of thousands of men and women of every rank and of every degree of culture, of all callings, all ages, and of all nationalities have been brought together in these conventions whenever and wherever they were held. Their immediate object has been to honor the Eucharistic Saviour and to make known to the modern world the universal worship of the Real Presence; an object, strictly religious. And this, no doubt, is the great reason why from the convening of the first Eucharistic Congress in Lille, 1881, down to the last session of the twenty-seventh convention in Amsterdam, 1924, the steady growth of this one international congress has been phenomenal.

Pope Leo XIII (Encyclical *Mirae Caritatis*) said:

"This Sacrament is the very soul of the Catholic Church; to it the grace of the priesthood is ordered and directed in all its fullness and in each of its successive grades. From the same source the Church draws and has her strength, all her glory, her every supernatural endowment and adornment every good thing that is hers."

The Chicago Congress, to be held June 20-24, will be the twenty-eighth International Eucharistic Congress, yet the first to be held in the United States. All former congresses, with

the exception of the one held in 1910 in Montreal, Canada, have been held in the great capitals of Europe.

The honor of having been the originator of the movement belongs to a pious French lady, Marie Tamissier, who led a quiet and uneventful life during the second half of the last century. She was born at Tours, France, Nov. 1, 1834, and died June 20, 1910. According to an article published in Belgium (*Algemeen Nederlandsch Eucharistisch Tydschrift*, No. 7) the idea first came to her in the year 1873 when on July 29th two hundred members of the French Parliament, kneeling before the altar on which the Blessed Sacrament was exposed, dedicated themselves and the whole French nation to the Sacred Heart of Jesus amidst great solemnity. It came to her "as if by inspiration," observes the writer. For some time the idea was allowed to grow and develop and Miss Tamissier set to work slowly trying to overcome various obstacles.

Three years later (1876) the first Eucharistic convention was actually held through her efforts, on a small scale, in the city of Avignon, on the occasion of a jubilee celebration observed by the Grey Nuns. Papers were read and discussions held to further the devotion to the Holy Eucharist.

It may be observed here, that France, at that time, was passing through a period of reaction from the old traditions of Jansenism and Gallicanism and that there was a general revival noticeable among the people of a true and Catholic devotion to the Holy Eucharist. Mr. Dupont had just then introduced the nocturnal adoration of the Blessed Sacrament in Tours. Father Bridet was the apostle of the Holy Eucharist in Lyons and the work of the Norbertine Nun, Sister Rose, known and spread throughout the world to-day as the "Mass of Reparation," was kindling the fire of Eucharistic love in the hearts of thousands.

Having obtained the necessary ecclesiastical approbation and also the encouragement of Mgr. Mermillod, Bishop of Lausanne, of His Eminence Cardinal Richard and of Mgr. Dubois, Miss Tamissier finally approached the great Bishop Louis Gaston de Ségur, the father of our modern Catholic devotional life.¹

¹ This saintly and beautiful character was attacked with blindness in the year 1856, when but 36 years of age. He resigned his episcopal see and came to live in Paris where he devoted his whole life to apologetics and works of charity. He died June 9, 1881. Great impetus was given the whole movement by this saintly bishop.

Through Bishop de Ségur Miss Tamissier was given the opportunity to fully explain her ideas to His Eminence Cardinal Dechamps, Archbishop of Malines. The idea appealed to His Eminence and in 1880 he went to Rome and outlined the movement to Pope Leo XIII. The Holy Father warmly espoused the idea and at once gave it his hearty endorsement.

Arrangements were now made by several ecclesiastical dignitaries for the celebration of the first great Eucharistic Congress to be held the following year in Belgium. But alas! Belgium was being torn apart at the time by very bitter political factions and the first plan had to be abandoned. Miss Tamissier directed her appeal to Mgr. de Ségur, who in turn appealed to Mr. Philibert Vrau, "the holy man of Lille," and thus it was that the first Congress was held in France, in the city of Lille, in 1881, on the 21st day of June.

Less than two weeks before the opening of the Congress Bishop de Ségur had died, June 9, but the purpose of it all had been beautifully expressed by His Lordship in the following words:

It is quite evident that the great evils of the day, not merely in France but throughout the whole Christian world, are traceable to the denial of Jesus Christ. Secularization has been the watchword of the enemies of God and their purpose has been to keep religion and the supernatural away from the hearts of men. Our purpose is to open a way to man's heart for Jesus to enter, and this purpose can only be attained by means of the Holy Eucharist.

About three thousand of the faithful assisted at this first Eucharistic Congress and they represented nine nationalities.

The following year, 1882, the second International Eucharistic Convention was held in Avignon, in the presence of six thousand people, while over ten thousand people assisted at the Third International Congress held at Liège, in 1883.

When the fourth Eucharistic Congress met at Fribourg, Switzerland, in 1885, the influence of the famous Bishop Mermillod drew to the gathering members of the Cantonal Govern-

ment, officials of the municipality of Fribourg, officers of the army, judges of the court, while thousands of Catholic men and women from all parts of Europe joined in the closing procession.

The solemn closing procession has invariably been the grand climax of every Congress and for an explanation of this I refer interested readers to a scholarly and lengthy article on the Eucharist by Dr. Joseph Pohle in the *Catholic Encyclopedia*, Vol. V. Dr. Pohle says:

In the early Church, the adoration of the Blessed Sacrament was restricted chiefly to Mass and Communion, just as it is to-day among the Orientals and the Greeks.....

In the West the way was opened to a more and more exalted veneration of the Blessed Eucharist when the faithful were allowed to Communicate even outside of the liturgical service. After the Berengarian controversy, the Blessed Sacrament was in the eleventh and twelfth centuries elevated for the express purpose of repairing by its adoration the blasphemies of heretics and strengthening the imperilled faith of Catholics. In the thirteenth century were introduced, for the greater glorification of the Most Holy, the "theophoric processions" (*circumgestatio*), and also the feast of Corpus Christi.....

In the fourteenth century the practice of Exposition of the Blessed Sacrament arose. The custom of the annual Corpus Christi procession was warmly defended and recommended by the Council of Trent. A new impetus was given to the adoration of the Eucharist through the visits to the Blessed Sacrament, introduced by St. Alphonsus Liguori; in later times the numerous orders and congregations devoted to Perpetual Adoration, the institution in many dioceses of the devotion of "Perpetual Prayer," the holding of International Eucharistic Congresses, have all contributed to keep alive faith in Him Who has said: "Behold I am with you all days, even to the consummation of the world. (Matt. xxviii, 20).

Toulouse, in the South of France, was the place of meeting of the fifth Eucharistic Congress, and about 1500 ecclesiastics and no less than 30,000 laymen were present when the closing Benediction was given. The sixth Congress met in Paris, 1888, and the great memorial church of the Sacred Heart on Monmartre proved too small for the occasion. In 1890 it was estimated that 150,000 persons attended the Congress held in Antwerp, Belgium.

The Eucharistic Congress held in Jerusalem in 1893 emphasized more distinctly its international character. Then followed Rheims in 1894, Paray-le-Monial, the city of the Sacred Heart, in 1897; Brussels, 1898; Lourdes, 1899 and the city of Angers, 1901.

Before the next Congress convened the death occurred of Bishop Doutreloux, of Liège. His Lordship had been President of the Permanent Committee for the organization of Eucharistic Congresses from their beginning. As his successor the Sovereign Pontiff appointed in December, 1901, the Rt. Rev. Thomas L. Heylen, O. Praem., Bishop of Namur, who now for nearly twenty-five years has filled this office.

A true son of St. Norbert, known as the Apostle of the Blessed Sacrament, Bishop Heylen is devoted heart and soul to the spread of devotion to the Holy Eucharist, and has ever been a zealous advocate of the idea referred to above, the idea of "Reparation." The work of Sister Rose known as the "Mass of Reparation" has been explained and discussed at each Congress, and the theological concept of "Reparation" so closely connected with the ideas of atonement and satisfaction has been more and more emphasized.

In September, 1902, Bishop Heylen held the fourteenth International Eucharistic Congress in his episcopal city. It was the first congress organized under his presidency. The fifteenth was held in Angoulême where the operations of the French law forbade at the time the usual Solemn Procession of the Blessed Sacrament.

Pope Pius X having expressed his wish that the Eucharistic Congress be held in Rome, the next convened here in 1905. Tournai, in Belgium witnessed the seventeenth congress in 1906. The next went to Metz, in Lorraine, 1907. At this Congress His Eminence Cardinal Vincenzo Vannutelli was the Pope's Legate

and the German Government suspended the law of 1870 forbidding processions, in order that the usual Solemn Procession of the Blessed Sacrament might be held.

In the year 1908, Sept. 9-13, the International Eucharistic Congress was held for the first time under the auspices of, and among, the English-speaking members of the Catholic Church. Considered the most representative and important of all Eucharistic Congresses, the whole Catholic world was at once interested in the nineteenth, which was held in London.

More than three hundred and fifty years had elapsed since a Legate from the Pope had been seen in England, hence the English Catholics decided to leave nothing undone to make the occasion a memorable one. In the great crowd which took part in the Congress were seven Cardinals, among whom our own beloved Cardinal Gibbons, fourteen archbishops, seventy bishops and a host of priests and religious. No such gathering of ecclesiastics had ever been seen in modern times outside the city of Rome. It presented a beautiful picture of England's historic past. Some ill feeling was manifested on the part of a small non-Catholic group, but Cardinal Bourne displayed great tact in meeting the Government's eleventh hour prohibition of the Eucharistic Procession. The procession was held without the Blessed Sacrament and Benediction was given by the Papal Legate from the balcony of the Cathedral.

Before the London Congress closed it was decided to have the sessions of 1909 meet at Cologne, and the Congress of 1910 at Montreal, Canada. Here again the success was overwhelming. All the bishops of Canada, many from the United States and a large number from Europe were present in person or sent their representatives. Three Cardinals, one hundred and twenty archbishops and bishops, between three and four thousand priests, and more than half a million lay visitors came to Montreal. On Sunday, Sept. 11, the streets of the city were beautifully decorated with triumphal arches, draperies and flags and it is estimated that one hundred thousand men marched in the procession which was witnessed by some seven hundred thousand spectators.

What especially distinguished the Congress of Montreal was the official participation of the civil, federal, provincial and municipal authorities.

Now the World War came to interrupt these International Eucharistic Conventions and the next Congress was not held until the year 1922 in the city of Rome. The twenty-seventh convened in Amsterdam, Holland, in 1924, and has been proclaimed the greatest religious triumph of this generation. What impressed the mind of this Protestant country most was the fact that the Solemn Pontifical Mass out in the open was celebrated by a native son of Holland, His Eminence Cardinal Van Rossum.

The next International Eucharistic Congress is to be held in the city of Chicago. It has been freely predicted that this is to be the largest religious demonstration in history. Nor can anyone familiar at all with the character of Chicago Catholics and their energetic Cardinal give a valid reason for doubting this prediction. However, as His Eminence insists, the real measure of success is the spiritual one. The purpose of the first meeting at Lille in 1881 is the purpose of the Congress in 1926: "to open a way to man's heart for Jesus to enter."

Every Catholic, resident as well as visitor, is urged by His Eminence to receive Holy Communion. Provision has been made for thousands of visiting priests to offer the Holy Sacrifice of the Mass. In every Chicago church "The Holy Eucharist and the Christian Home" will be the subject of the sermon. Papers will be read on this topic by our foremost leaders in the various meetings throughout the city and every Catholic is urged to pray that the result of the Congress may be a greater love for Jesus in the Blessed Sacrament in every Christian heart for the betterment of our home and our social life.

If during recent years devotion to the Holy Eucharist has become more wide-spread, if works of adoration, confraternities of the Blessed Sacrament, and the practice of frequent Communion have spread rapidly and extensively, it must be ascribed in great part to the influence of the International Eucharistic Congresses. Moreover, the impression produced by the Congress on the mind of the average non-Catholic has been one of the deepest respect for the logical expression of true Catholic faith, the worship of pure adoration.

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CARDINAL MERCIER

By the death of Cardinal Mercier the Church has lost one of its most eminent prelates, and Catholic scholarship one of its best known and most distinguished representatives. Scholars, as a rule, do not shine as men of action. Absorbed in intellectual problems they lack the tact, deftness and flexible tenacity of purpose to deal with men, and bring living questions to successful issues. This scholar, two-thirds of whose life was spent in almost cloistral seclusion, faced and over-ruled to the advantage of his country and the benefit of civilization, the most awful tempest, that had hitherto devastated the earth. For the past twelve years the world has rung with his name. It must, then, be well worth while to show why he has acquired such tremendous vogue, and to give a brief but authentic sketch of his career and achievements.

Desiré Joseph Cardinal Mercier was born Nov. 21st, 1851, in the little village of Braine l'Alleud on the very edge of the battlefield of Waterloo. Indeed Wellington's Dutch-Belgian allies rested in that village on the memorable eighteenth of June 1815. The future Cardinal's father, Paul-Leon Mercier, was an artist of some merit, but he died quite young leaving a widow with seven small children. His mother, Madame Barbe Mercier (née Croquet), was known in the neighborhood as *la sainte Madame Barbe*. This lady's devotion passed to her children; for in addition to the cardinal, she gave three daughters to God, one of whom, Soeur Marie Madeleine Mercier of the poor Clares, has left behind her a reputation of sanctity. The Merciers would seem to have made the best of this world; two uncles of our hero, Messieurs Adolphe and Siméon Mercier, occupied high governmental positions; while a cousin, Edouard Mercier, was cabinet minister no less than three times. His mother's people seem to have centered all their energies on the other world; her brother Mgr. Adrien-Joseph Croquet was a missionary for forty years among the Indians of Oregon, by whom he was called "the saint of Oregon." Her step-brother, Abbé Anthyme Charlier, Dean of Virginal, was also noted for his piety, and he, besides directing his nephew towards the altar gave the young priest

during his vacations his first practical lessons in the pastoral ministry. Desiré made all his studies at Malines; his humanities at the *Collège Saint-Rombaut*, his philosophy at the *Petit Séminaire*, his theology at the *Grand Séminaire*. At Christmas 1873 the then Rector of the *Collège du Pape* at Louvain asked young Abbé Mercier to become his prefect of studies. He accepted, and on April 4, 1874, he was ordained priest by the papal Nuncio, Mgr. Cattani. Present at the ordination was the Nuncio's secretary, Mgr. Vannutelli, who still survives to-day as Dean of the College of Cardinals. For three years Abbé Mercier remained at Louvain and followed the *Grand Cours de Théologie*. In July 1877, he obtained his Licentiate, and his defense of the theses he sustained on that occasion was a very brilliant performance. In October 1877, he was appointed Professor of Philosophy at the *Petit Séminaire* at Malines. There he remained some five years acquiring a perfect knowledge of Flemish, English and German; a good working knowledge of Italian and Spanish; and laying broad and deep the foundations of that immense philosophical knowledge, which was in later years to make him the boldest leader of the Neo-Thomistic movement. In 1879 Leo XIII called on all Catholics to rally around the philosophy of St. Thomas. The following year the Pontiff requested the Belgian bishops to found a Thomistic Chair at Louvain. Financial and other obstacles kept the project in abeyance for a while, and it was not until July 1882 that the Chair was definitely established and its occupant, Abbé Mercier, nominated. Before his classes opened the new Professor went to Rome, was received by the Holy Father, and at the Pontiff's desire had several conferences with the most prominent representatives of Thomism in Italy, namely, Zigliara, Liberatore, Prisco and Talamo. After these interviews Mercier drew up his own Programme and submitted it to the Pope. Leo accepted the project almost in its entirety, and gave as his express wish that the courses should be given not in Latin but in French. Abbé Mercier gave his inaugural lesson in the auditorium of the *Collège du Pape* in the presence of the then Rector of the University, Mgr. Pieraerts. There seemed small likelihood of his ever being known outside the narrow circle of a quiet university town. But the new teacher's charming personality, the solidity

and probity of his character, the influence he quickly acquired over his pupils, and his extraordinary knowledge of thinkers from Aristotle to William James soon gave him an unique position in the University. His ideals and ambitions expanded. He saw new worlds of intellectual endeavour and conquest unfold their tempting mirage before his eyes. One professor could never suffice to teach all the branches of philosophy, much less to place Neo-Thomism on a secure and dignified footing, which would enable it to hold its own with Kantism, Hegelism, Bergsonism and the other philosophies taught in the non-Christian universities of Europe. Why not instead of one Chair found a whole Faculty of Thomistic Philosophy at Louvain? Why not be fully abreast with the science of our day as St. Thomas was with that of his? Why not have the observation of the laboratory go hand in hand with the erudition of the lecture-hall? Why not have a Catholic philosophical Review able to bear comparison with *Mind*, *The Metaphysical Review*, *Kantstudien* or any other? Only in a technical publication of the kind could philosophical questions and difficulties be treated with that abundance, rigour, method and expert knowledge such abstruse speculations called for. Why not have a Seminary which might be a veritable nursery of Catholic philosophers, and from which they might swarm, as from a hive, to carry Neo-Thomism to the ends of the earth? In 1889 Leo XIII approved of the establishment of such a Faculty and gave 150,000 francs towards its foundation. The necessary preliminary steps towards the fulfilment of the splendid dream demanded much careful thought, planning and laborious removal of difficulties, but at last in 1892 Mgr. Mercier—for some considerable time past a domestic prelate—made a start with seven seminarians. Such was the tiny seed and unpromising beginning from which the *Séminaire Léon XIII*, *l'Institut Supérieur de Philosophie* and the *Revue Neo-Scholastique* germinated. The French have a pithy proverb which says:—*ce n'est que le premier pas qui coûte*. It applied admirably in this particular case, for once the start had been made the new venture grew rapidly. The buildings sprang up as if by magic; help and helpers flocked around the Founder; new students appeared from the most unexpected quarters, and in four or five years the Faculty of Mercier's dreams was func-

tioning perfectly. In later years, when immense success had come, he loved to talk of the unpropitious openings of his career and to point to us, his pupils, a little moral. In fond memory I have preserved perfectly the tones of the voice, the play of feature and gesture with which he told the following little story. One day, then, he was worried more than usual; the work he had undertaken was crushing the life out of him, and he was short of money. A caller was announced. "Tell him," said the harassed professor, "I cannot see him to-day, I am too busy." The servant departed with the message of dismissal. But his master immediately began to hesitate, what if his refusal did harm to his visitor, if it closed the door to some conscientious enquirer, if it awoke antagonism in some embittered, disappointed soul? Hotfoot on the servant followed the master to see this unwelcome arrival. He found before him a gentleman whom he did not know at all. The unknown praised his work and initiative, hoped it would soon expand and prosper, and to the professor's amazement presented him with a very generous offering.

The mainspring of the Thomistic Faculty and Neo-Scholastic movement was Mgr. Mercier himself—eager, enthusiastic, ardent, enterprising, yet never expecting from others what he was not perfectly prepared to do himself. But all this strain and effort had told on him, and at forty-eight when I first knew him he looked aged and careworn, and I remember hearing him say he did not expect to live more than ten or at most fifteen years. His features were irregular but kindly; the forehead extremely wide and domeshaped with arching brows; the teeth large, white prominent; the eyes of light brown, glorious, inspiring, with a strange glowing brilliancy that I noticed also in the eyes of Leo XIII. His character was kindness personified; I never heard a harsh word from him. I never saw him angry or impatient. His power of work was enormous. He rose punctually at five; said mass for his pupils at six; and all day long and up to a late hour at night he wrote his books, or studied old and new philosophers in view of coming lectures or review articles. Over the mantel in his study was inscribed in artistic Gothic characters *labora sicut bonus miles Christi Jesu*, and he fulfilled the admonition to the letter. This study was a large, chill, comfort-

less room lined with books from floor to ceiling. His writing table was of common varnished pine. Another table large and square and laden with books also stood in the room; two or three common wooden chairs; a small armchair, a plaster bust of St. Thomas, a round stone picked up at the birthplace of the Angelic Doctor, which served as a paperweight, an oil painting of his mother, a kneeling stool and nothing more. This austere room was the workshop of a hard student, and the cell of an ascetic as well. On his writing table there always stood a long narrow box filled with small cards alphabetically arranged. On these cards he jotted down the ideas he proposed to set forth; the reflections they suggested to him; the passages of authors in support or rebuttal. This was the mine from which he would quarry his books. The next step was to write a rough draft of his work called in French a *brouillon*. The Belgians are thrifty folk with a horror of waste. For this draft Mgr. Mercier used all the scraps and oddments of paper that presented themselves—the backs of envelopes and circulars, blank pages torn from letters and the like. Only barely the centre of the pages was written upon leaving a large margin on each side for additions and corrections. His handwriting was very small, and extremely difficult to decipher, and the rough draft looked like a collection of hieroglyphics. The draft was then put into the hands of a professional copyist—typing was utterly unknown in those days—who wrote it out in most beautiful copperplate. This copperplate was then multiplied by some printing process and was known as the *cours autographié* or lectures in autograph. These sheets were then distributed to the class, and tested, polished and perfected by actual teaching. Mgr. Mercier had an interleaved copy himself, on which he wrote the corrections and modifications he deemed advisable. And it was only after long tests of that kind—tests that sometimes extended over several years—that he gave his books to the printers and definitely published them. In the *Essai de Bibliographie* of Cardinal Mercier's works published in 1924 I notice that while his *Critériologie générale* has had no less than eight editions, his *Critériologie spéciale* is extant only *en tirage autographié* and his *Theodicée* likewise. In his very interesting *Literary Recreations* Sir Edward Cook points out that frequently the First Thoughts of

poets are the best, as subsequent emendation often spoils the beauty and happiness of the expression, and even lames the metre. It would appear, however, that philosophers put most faith in their second and third thoughts.

Mgr. Mercier was a specialist, all of whose studies and aims centered around philosophy. He loathed dilettantism, used often warn us against the subtle waste of time, effort and energy employed in pursuing that mirage, and he was profoundly convinced that a multiplicity of subjects and studies barely touched upon could never produce any worthy result. He himself had the rare courage to confine his reading almost exclusively to the severe limits necessitated by his teaching and writing. His tireless industry had carried him all through St. Thomas and the chief commentators on him especially Cajetan. But he was just as conversant with modern non-Catholic philosophers, and Kant and his school held no secrets for Mgr. Mercier. He was fond of impressing on us that in every philosophy there should be at least some little vein of truth and beauty; otherwise it could never obtain the adhesion of *reasonable beings*. Now it is the duty of the Christian philosopher to distinguish between good and evil, and cling solely to the first. Our criticism must be thorough and outspoken, but must never degenerate into personalities; we should never use a word or give expression to a thought unbecoming a gentleman. "Those outside the Church," he used say, "are far more deserving of pity than of blame. We must make infinite allowances for them, remembering how they have been trained in prejudice and opposition to us. Whatever unkindness or injustice they may show us can never be an excuse for similar action on our part. We are Christians, and are bound to have the virtues of our profession. Now, I never heard retaliation numbered among Christian virtues." Another favourite idea of his was that we Catholics should love learning, and labour in its acquirement *for its own sake*, and not merely for apologetic or controversial purposes. He was sure that if we really possessed superior knowledge and showed it in our works, our daily lives and doings would constitute a magnificent defense of our faith; and this line of action would have the additional advantage of not engendering that bitterness to which direct attack and controversy so often give rise. Nothing could be lovelier or

more ideal than the relations existing between Mgr. Mercier and his pupils. They were his children, his friends, and his one desire was to train them in piety, learning, self-sacrifice, so that they might become worthy servants of the Church. His constant prayer was that all the young clerics under his charge might become veritable "apostles." He recognized perfectly well that all his pupils could not be, and were not intended to be scholars; he would never admit that *all* could not be apostles. Dozens and dozens of times I heard him insist on that idea both publicly and privately, and he invariably maintained that a priest, no matter how meagre his talents or how unfavourable his surroundings, could do untold good if only the flame of the apostle burnt in his soul. Not satisfied with preaching this doctrine *ex professo* he used to try to bring it home more vividly to us on every occasion that chance or Providence might throw in his way. For instance, we were always accustomed to make him a present on his feast-day, and for one of these anniversaries we selected a fine sanctuary lamp. This article was kept carefully in the background until the day arrived when it was presented to him in a neat little speech by one of our confrères. He was charmed with the gift, and in returning thanks he drew a beautiful little moral from our offering. "Your lamp, my dear children," he said, "will always burn before the Blessed Sacrament; by day and by night its lambent flames will tell our devotion to Him, our Lord and our God; even so, our lives should be dedicated wholly to our Saviour; and all our gifts and all our talents and all our energies should consume themselves in His divine service."

The summer vacation at Louvain lasted over three months. Mgr. Mercier would have considered it criminal to devote so much time to recreation. Was not vacation time given to professors to enable them to amass new materials and elaborate new schemes of scholarship? His usual holidays were three weeks; occasionally, as a sad but necessary yielding to human infirmity, he granted himself a month. The month over, he was back at his desk again, working with renewed zest and vigour. So he lived for twenty-four years; so he dreamed of living while life should last. But in February 1906 Pius X appointed him Archbishop of Malines. It was a very splendid post—Cardinal of the

Holy Roman Church, Primate of Belgium, Grand Commander of the Order of Leopold, member of the Royal Academy of Belgium—these were some of the honours that fell to the new incumbent—these, and the headship over two thousand priests and two million three hundred thousand faithful. The energy and initiative, the determination to shake off routine, which had distinguished the professor, now had play on an immensely enlarged theatre and manifested themselves mainly in pastoral and philanthropic endeavors. The Cardinal made himself all things to all men. He studded his vast diocese with charitable foundations; he strove to improve the homes of the poor; he endeavored to uplift the working classes; he tried to purify the slums of Brussels and other large cities; he began a campaign against the drink traffic and its attendant evils. His very long and learned conference on this burning topic, pronounced at Liège, December 20, 1908, is a model of its kind, fairly bristles with facts and references, and diluted with the usual commonplaces would furnish the ordinary temperance lecturer with a dozen discourses. Notwithstanding the incessant demands on his time and the care of some hundreds of parishes, he never lost touch with the things of the mind, nor his intellectual aims and preoccupations. We find him on October 29, 1911, taking the principal part in the unveiling of a monument to Bossuet at Meaux. The Cardinal's address came between those of Jules Lemaitre and Mgr. Touchet, bishop of Orleans, one of the greatest orators of France. According to Mgr. Baudrillart—certainly no mean authority—His Eminence sustained his reputation triumphantly. In November 1913 he ascended the pulpit of the Sacred Heart at Montmartre, Paris, to close the Congress of the Gospel, and there too he rose superbly to the occasion. He spoke before the Bar at Antwerp in 1908 on "The Modern Conscience," and three years later in the same city on "Justice" before the "Society of Saint Yves." In these audiences there would be many non-Christians; and the Cardinal took occasion to stress the Catholic teaching on conscience and justice, and to point out some practical lessons for his hearers. Such a distinguished teacher could not cease to take the deepest interest in the proper training of youth, and from the humblest schools to the Catholic University his fathering hand was extended. He began with the *Patronages*, where the

poorest and most miserable classes are provided for. The cardinal had frequent intercourse with the heads of these establishments to plan and promote their expansion, and from time to time he visited the *Patronages* and addressed the pupils himself. In 1909 the Catholic School League was founded mainly for the wants of elementary teaching, and His Eminence backed this enterprise with all his influence. The needs of secondary schools and colleges next claimed his attention. Their professors had constant access to his presence; he was never too busy to listen to their hopes and ambitions; he founded the *Denier des Ecoles*, so that funds might be available for increase and improvement; he was a frequent visitor to the Technical Schools situated in Malines itself; and though destitute of any musical talent himself, he was an ardent supporter of the Interdiocesan School of Sacred Music. Louvain University, which for a quarter of a century had been the life of his life, he glorified and enlarged in 1907 and 1909. And when the war had ruined his own work and the long, patient accumulations of centuries as well, with undaunted courage he began in 1919 upbuilding on a grander scale than before. He was always an enthusiast for Dante, and his lecture on this subject before the Royal Academy of Belgium in 1921 was the fruit of long years of reading and meditation. Meanwhile to his seminarians and priests he preached on several occasions their annual retreat. These spiritual conferences have been published and translated into several foreign languages, *A mes Seminaristes* (1907), *Retraite Pastorale* (1910). Both these works were honoured by most laudatory briefs from Pius X. Last, and to my mind by far the best of all, is *La Vie Intérieure* (1918). The vigour and clarity of the theological ideas stressed in this volume are marvellous; while the warmth, eloquence and appeal of its exhortations to perfection could hardly be surpassed. It is a veteran general putting his long experience before his young soldiers, and explaining to them in what way and under what conditions they must fight the good fight and win.

The war broke out and Belgium was its first victim. The cardinal instantly faced the avalanche, and stood forth to hearten and defend his flock.

The blight that gnaws and spreads, the fire that sears;
The crash of Empires echoed in his ears,
The shouts and curses of the ravening horde;
Flashed in his eyes the horror of the sword,
The blight that gnaws and spreads, the fire that sears;
And dimly through a mist of blinding tears
He saw the old heroic blood outpoured;
A flood of ruin, swift and deep and broad,
That whelmed the glories of a thousand years!"

His answer was the famous pastoral, "Patriotism and Endurance." This magnificent piece of eloquence, vibrant with emotion, first opened the eyes of the world to the tyranny of the Teuton soldiery, and showed the German Government that there was at least one undaunted champion whom their violence could not silence, nor their guile cajole. On every issue where the interests of his country and his people were at stake the cardinal confronted the Occupying Power. He protested against the devastation of his country; he protested against the deportation of the unemployed; he protested against the Belgian youth being forced to work for their conquerors; and he claimed that he and he alone was responsible for these protests, and on him alone should the vengeance and reprisals of the Occupying Power fall. The dramatic and extraordinary duel between one frail old man and triumphant and insolent militarism must be read in "Cardinal Mercier's Own Story," where he himself says, "are my war experiences in their most tense and vivid reality; all the issues I fought with the Occupying Power, their methods and mine clearly defined, undeniably fixed in black and white." Those who have a taste for the things of the intellect will find wherewith to whet their appetite in chapter XXVII of this book. It is composed of the letters exchanged between the cardinal and Von der Lancken, the chief of the German political department, and it contains a veritable treatise by his Eminence on the rights of the Occupying Power. His principal letter runs to eleven large pages of print. In it with the serried logic of a philosopher demonstrating a subtle thesis of metaphysics he maintains the right of the conquered to possess their consciences intact, nor do they lose their claims to justice and fair treatment from

the brutal fact of occupation and conquest. What astounding vitality and superb self-control that man must have, who assailed daily by a thousand cares and vexations, and the shocking sights and sounds of war yet could argue with as much vim and detachment as though he lived in an oasis of peace! When the Germans were forced to withdraw from Belgium they admitted the valour, chivalry and unbending courage of their opponent. On Oct. 17, 1918, Von der Lancken called at the cardinal's Palace and handed him a note couched in those terms:—"You are in our estimation the incarnation of occupied Belgium, of which you are the venerated and trusted Pastor. For this reason it is to you that the Governor-General and my Government have commissioned me to announce that when we evacuate your soil we wish to hand to you unasked and of our own free will, the political prisoners serving their time either in Belgium or in Germany." During the war, every time that Baron Von der Lancken called on the cardinal, the latter invariably received him standing and separated from his unwelcome visitor by the breadth of the room. No matter how long the interview, this procedure was rigidly maintained. His Eminence felt it was his duty to keep a bold front and at the same time an impassable barrier before the enemy of his country. After the signing of the armistice the Baron made a final visit to Malines to solicit the cardinal's intervention with his people in favour of the retreating German troops. This time the prelate shook hands with the Baron, and asked him to be seated. Von der Lancken showed his surprise. "Yesterday," said the cardinal, "you were the enemy in possession, before whom I would not bow down; to-day you are the conquered enemy, and should be shown hospitality." But his hospitality extended much further than mere politeness, it was princely royal. He received into his diocese and placed almost within sight of his own home, no less than two thousand six hundred sick Hungarian children.

Some two or three years ago he came in touch with Lord Halifax through l'Abbé Portal. The priest and the peer have been intimate friends since 1889, and their dream is to bring about the union of the Roman and Anglican Churches. The cardinal received his distinguished visitors with the utmost kindness, sympathized with their noble aims, expressed a desire to co-ope-

rate with them as far as the delicate circumstances of the case permitted; placed his own home at the disposal of Lord Halifax, and requested that under his own roof Anglican and Catholic scholars should meet to make acquaintance with one another and compare their differing viewpoints. Such was the origin of the now famous "Conversations of Malines," which were interrupted by the cardinal's fatal illness.

History tells how in ancient times in the midst of inept rulers and an effete civilization Christian Pastors, who were great saints and admirable organizers as well, proved themselves over and over again the surest bulwarks of their country—*defensores civitatis*. Leo the Great, we know, saved Rome from the Huns; St. Ambrose confronted Theodosius, defied Justina and was the very incarnation of moral force and rectitude; St. Basil overcame Valens, and was the Providence of his people. But these events occurred in such a distant past that they had lost the sharpness of their outline, and had assumed a more or less legendary and hagiographic character. Who dreamed a few years ago of those shining deeds being repeated and rivaled in our drab and prosaic days of rampant vulgarity and commercialism? Yet such is the sober fact, not proved merely by lyric admirers and hero-worshippers, but admitted by vigilant and venomous enemies. The numerous works that flowed from Mercier's industrious pen, notwithstanding their intellectual power, must in course of time grow old and be superseded by more recent publications. His deeds, as glorious as the sunshine, as enduring at the hills, are the permanent possession of history.

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DOCUMENT

SANCTISSIMI DOMINI NOSTRI

PII

DIVINA PROVIDENTIA

PAPAE XI

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES—PATRIARCHAS PRIMATES ARCHIEPISCOPOS EPISCOPOS—ALIOSQVE LOCORVM ORDINARIOS—PACEM ET COMMVNIONEM CVM APOSTOLICA SEDE HABENTES

DE FESTO D. N. IESV CHRISTI REGIS CONSTITVENDO

VENERABILBVS FRATRIBVS—PATRIARCHIS PRIMATIBVS ARCHIEPISCOPIS EPISCOPIS—ALIOSQVE LOCORVM ORDINARIIS—PACEM ET COMMVNIONEM CVM APOSTOLICA SEDE HABENTIBVS.

PIUS PP. XI

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

Quas primas post initum Pontificatum dedimus ad universos sacrorum Antistites Encyclicas Litteras, meminimus in iis Nos aperte significasse—cum summas persequeremur earum calamitatum causas, quibus premi hominum genus conflictarique videremus—non modo eiusmodi malorum colluvium in orbem terrarum idcirco invasisse quod plerique mortalium Iesum Christum sanctissimamque eius legem cum a sua ipsorum consuetudine et vita, tum a convictu domestico et a republica submoverant, sed etiam fore nunquam ut mansurae inter populos pacis spes certa affulgeret, usque dum et homines singuli et civitates Salvatoris Nostri imperium abnuerent ac recusarent. Itaque *pacem Christi* ut quaerendam in *regno Christi* monuimus, ita Nos, quantum, licuisset, praestituros ediximus in regno Christi, inquit, quippe Nobis videbamus ad pacem reintegrandam stabilendamque non posse efficacius, quam, Domini Nostri imperio instaurando, contendere. Haud obscuram quidem expectationem meliorum temporum Nobis interea moverunt studia populorum illa in Christum inque eius Ecclesiam, unam salutis effectricem aut primum conversa aut longe excitata acrius: unde etiam apparebat, multorum, qui, contempto Redemptoris principatu, quasi regno extorres facti erant, parari auspicati et maturari ad officia obedientiae reditum.

At quicquid, vertente Anno sacro, evenit actumve est, perpetua sane recordatione ac memoria dignum, nonne inde Conditori Ecclesiae, Domino ac Regi summo, plurimum honoris accessit ac gloriae? Etenim, sacrarum

Missionum rebus publice ad spectandum propositis, nimum quantum mentes hominum sensusque pepulere sive data ab Ecclesia continenter opera regno Sponsi sui cotidie latius in omnes terras insulasque—vel per oceanum remotissimas—proferendo, sive magnus regionum numerus, summo cum sudore ac sanguine, a fortissimis invictisque missionalibus nomini catholico adiunctus, sive quae reliquae sunt locorum magnitudines, saluari benignaeque Regis nostri dominationi subiiciendae. Porro quotquot, sacri temporis decursu, in Urbem undique, Antistitum sacerdotumve suorum ductu, concessere, quid iis omnibus consilii fuit, nisi ut, expiatis rite animis, ad Apostolorum sepulcra et coram Nobis, se in imperio Christi et esse et futuros profiterentur? Atque hoc ipsum Servatoris nostri regnum nova quadam luce tum splendere visum est, cum Nosmet sex confessoribus virginibusque, comprobata praetantissimarum virtutum laude, sanctorum caelitus honores decrevimus. O quantum voluptatis animum Nostrum incessit, quantum solacii, cum, in Petriani templi maiestate, post latas a Nobis decretorias sententias, ab ingenti fidelium multitudine, inter gratiarum actionem, conclamatum est: *Tu Rex gloriae, Christe*. Namque, dum homines, civitatesque a Deo alienae, per concitatas invidiae flammam intestinosque motus, in exitium atque interitum aguntur, Ecclesia Dei, pergens spiritualis vitae pabulum humano generi impertire, sanctissimam, aliam ex alia, virorum feminarumque subolem Christo parit atque alit, qui, quos sibi fidissimos in terreno regno subiectos parentesque habuit, eosdem ad aeternam regni caelestis beatitatem advocare non desinit. Exeunte praeterea inter Iubilaeum maximum millesimo sexcentesimo ab habita Synodo Nicaeno anno, saeculare eventum eo libentius celebrari iusimus et Nosmet ipsi in Vaticana Basilica commemoravimus, quod ea Synodus Unigeniti cum Patre consubstantialitatem sanxit ad credendumque catholica fide proposuit, itemque, verba "cuius regni non erit finis" in suam fidei formulam seu Symbolum inserendo, regiam Christi dignitatem affirmavit.

Cum igitur Annus hic sacer non unam ad inlustrandum Christi regnum habuerit opportunitatem, videmur rem facturi apostolico muneri in primis consentaneam, si, plurimorum Patrum Cardinalium, Episcoporum fideliumque precibus, ad Nos aut singillatim aut communiter delatis, concedentes, hunc ipsum Annum peculiari festo D. N. Jesu Christi Regis in ecclesiasticam liturgiam inducendo clausurimus. Quae agitur causa sic Nos delectat, ut de ea vos, Venerabiles Fratres, aliquantum affari cupiamus: vestrum postea erit, quicquid de Christo Rege colendo dicturi sumus, ad popularem intellegentiam et sensum ita accommodare, ut decernendam annuam sollemnium celebritatem multiplices excipiant ac sequantur in posterum utilitates.

Ut translata verbi significatione rex appellaretur Christus ob summum excellentiae gradum, quo inter omnes res creatas praestat atque eminet, iam diu communiterque usu venit. Ita enim fit, ut regnare is *in mentibus hominum* dicatur non tam ob mentis aciem scientiaeque suae amplitudinem, quam quod ipse est Veritas, et veritatem ab eo mortales haurire atque obedienter accipere necesse est; *in voluntatibus* item *hominum*, quia non modo

sanctitati in eo voluntatis divinae perfecta prorsus respondet humanae integritas atque obtemperatio, sed etiam liberae voluntati nostrae id permutatione instinctuque suo subiicit, unde ad nobilissima quaeque exardescamus. *Cordium* denique *rex Christus* agnoscitur ob eius *supereminentem scientiae caritatem*¹ et mansuetudinem benignitatemque animos allicientem: nec enim quemquam usque adeo ab universitate gentium, ut Christum Iesum, aut amari aliquando contigit aut amatum iri in posterum continget. Verum, ut rem pressius ingrediamur, nemo non videt, nomen potestatemque regis, propria quidem verbi significatione, Christo homini vindicari oportere; nam, nisi quatenus homo est, a Patre *potestatem et honorem et regnum accepisse*² dici nequit, quandoquidem Dei Verbum, cui eadem est cum Patre substantia, non potest omnia cum Patre non habere communia, proptereaque ipsum in res creatas universas summum atque absolutissimum imperium.

Christum esse Regem nonne in Scripturis sacris passim legimus? Ipse enim dicitur dominator de Iacob oriturus,³ qui a Patre constitutus est rex super Sion montem sanctum eius, et accipiet gentes hereditatem suam et possessionem suam terminos terrae;⁴ nuptiale autem carmen, quo, sub regis ditissimi potentissimique specie ac similitudine, verus, qui futurus erat, rex Israel celebrabatur, haec habet: *Sedes tua, Deus, in saeculum saeculi; virga directionis, virga regni tui.*⁵ Ut multa id genus praetereamus, alio quidem loco, quasi ad Christi lineamenta clarius adumbranda, praenuntiabatur fore ut regnum eius, nullis circumscribendum finibus, iustitiae et pacis munera locupletarent: *Orietur in diebus eius iustitia, et abundantia pacis. . . . Et dominabitur a mari usque ad mare: et a flumine usque ad terminos orbis terrarum.*⁶ Huc vel uberiora accedunt prophetarum oracula, illudque in primis Isaiae pervegatissimum: *Parvulus. . . natus est nobis, et filius datus est nobis, et factus est principatus super humerum eius; et vocabitur nomen eius Admirabilis, consiliarius, Deus, fortis, pater futuri saeculi, princeps pacis. Multiplicabitur eius imperium, et pacis non erit finis: super solium David, et super regnum eius sedebit: ut confirmet illud et corroboret in iudicio et iustitia, amodo et usque in sempiternum.*⁷ Nec sane aliâ atque Isaiae sententia ceteri prophetae vaticinantur: ut Hieremias, praedicens *germen iustum* ab stirpe David oriundum, qui quidem Davidis filius *regnabit rex et sapiens erit: et faciet iudicium in terra;*⁸ ut Daniel, qui regnum praenuntiat a Deo caeli constituendum, quod *in aeternum non dissipabitur. . . stabit in aeternum;*⁹ et haud multo post subiicit: *Aspiebam in visione noctis et ecce cum nubibus caeli quasi filius hominis veniebat, et usque ad antiquum dierum pervenit, et in conspectu eius obtu-*

1 Eph. 3, 19.

2 Dan. 7, 13-14.

3 Num. 24, 19.

4 Ps. 2.

5 Ps. 44.

6 Ps. 71.

7 Isai. 9, 6-7.

8 Hier. 23, 5.

9 Dan. 2, 44.

lerunt eum. *Et dedit ei potestatem et honorem et regnum, et omnes populi, tribus et linguae ipsi servient; potestas eius, potestas aeterna, quae non auferetur, et regnum eius, quod non corrumpetur.*¹⁰ Zachariae autem praedictum illud de Rege mansueto, qui, *ascendens super asinam et super pulum asinae, Hierosolyman iustus et salvator, gestientibus turbis, ingressus erat,*¹¹ nonne sancti evangeliorum scriptores impletum agnoverunt et comprobarunt?—Eadem ceteroqui de Christo Rege doctrina, quam Veteris Testamenti libris consignatam delibavimus, tantum abest ut in Novi paginis evanescat, ut, contra, magnifice splendideque confirmetur. Qua in re, ut Archangeli nuntium vix attingamus, a quo Virgo docetur, se filium parituram, cui dabit. . . Dominus Deus sedem David patris eius et qui regnabit in domo Iacob in aeternum et regni eius non erit finis,¹² Christus de suo ipse imperio testatur: sive enim in postremo ad populum sermone de praemiis poenisve locutus est, quibus in perpetuum iusti vel rei afficiendi forent, sive Praesidi romano respondit, publice ex ipso utrum rex esset percontanti, sive, postquam resurrexit, Apostolis munus docendi et baptizandi, omnes gentes commisit, oblata, opportunitate, et sibi regis nomen attribuit,¹³ et se regem esse palam confirmavit,¹⁴ et sollemniter edixit, datam sibi esse omnem potestatem in caelo et in terra:¹⁵ quibus profecto verbis quid aliud, quam eius magnitudo potestatis et infinitas regni, significatur? Num igitur mirari licet, si, qui a Ioanne dicitur *princeps regum terrae,*¹⁶ idem quemadmodum apostolo in visione illa futurorum apparuit *habet in vestimento et in femore suo scriptum: Rex regum et Dominus dominantium?*¹⁷ Etenim Christum Pater constituit *heredem universorum;*¹⁸ oportet autem ipsum regnare, donec, in exitio orbis terrarum, ponat omnes inimicos sub pedibus Dei et Patris.¹⁹ Qua ex communi sacrorum Librorum doctrina sequi profecto oportuit, ut catholica Ecclesia, quae est Christi regnum in terris, ad omnes homines terrasque universas utique producendum, Auctorem Conditorumque suum, per annum sacrae liturgiae orbem, Regem et Dominum et Regem regum, multiplicato venerationis officio, consalutaret. Istas sane honoris significationes, unum idemque per mirificam vocum varietatem sonantes, ut in veteri psaliendi ratione atque in antiquis Sacramentariis adhibuit, sic in publicis divinae maiestati precibus cotidie admovendis, inque immolanda immaculata hostia, in praesenti adhibet; in hac vero laudatione Christi Regis perpetua pulcherrimus nostrorum et orientalium rituum concentus facile deprehenditur, ut etiam hoc in genere valeat illud *Legem credendi lex statuit supplicandi.*

Quo autem haec Domini nostri dignitas et potestas fundamento con-

10 *Dan.* 7, 13-14.

11 *Zach.* 9, 9.

12 *Luc.* 1, 32-33.

13 *Matth.* 25, 31-40.

14 *Io.* 18, 37.

15 *Matth.* 28, 18.

16 *Apoc.* 1, 5.

17 *Apoc.* 19, 16.

18 *Hebr.* 1, 1.

19 *I Cor.* 15, 25.

sistat, apte Cyrillus Alexandrinus animadvertit: *Omnium, ut verbo dicam, creaturarum dominatum obtinet, non per vim extortum, nec aliunde invec-tum, sed essentia sua et natura,*²⁰ scilicet eius principatus illâ nititur unione mirabili, quam hypostaticam appellant. Unde consequitur, non modo ut Christus ab angelis et hominibus Deus sit adorandus, sed etiam ut eius imperio Hominis angeli et homines pareant et subiecti sint: nempe ut vesolo hypostaticae unionis nomine Christus potestatem in universas creaturas obtineat.—At vero quid possit incundius nobis suaviusque ad cognitandum accidere, quam Christum nobis iure non tantum nativo sed etiam quaesito, scilicet redemptionis, imperare? Servatori enim nostro quanti steterimus, obliviosi utinam homines recolant omnes: *Non corruptibilibus auro vel argento redempti estis: . . . sed pretioso sanguine quasi agni immaculati Christi et incontaminati.*²¹ Iam nostri non sumus, cum Christus *pretio magno*²² nos emerit; corpora ipsa nostra *membra sunt Christi.*²³

Iamvero, ut huius vim et naturam principatus paucis declarem, dicere vix attinet triplici cum potestate contineri, qua si caruerit, principatus vix intellegitur. Id ipsum deprompta atque allata ex sacris Litteris de universali Redemptoris nostri imperio testimonia plus quam satis significant, atque est catholica fide credendum, Christum Iesum hominibus datum esse utique Redemptorem, cui fidant, at una simul legislatorem, cui obediant.²⁴ Ipsum autem evangelia non tam leges condidisse narrant, quam leges condentem inducunt: quae quidem praecepta quicumque servarint, iidem a divino Magistro, alias aliis verbis, et suam in eum caritatem probaturi et in dilectione eius mansuri dicuntur.²⁵ Iudiciariam vero potestatem sibi a Patre attributam ipse Iesus Iudaeis, de Sabbati requiete per mirabilem debilis hominis sanationem violata criminantibus, denuntiat: *Neque enim Pater iudicat quemquam, sed omne iudicium dedit Filior.*²⁶ In quo id etiam comprehenditur—quoniam res a iudicio disiungi nequit—ut praemia et poenas hominibus adhuc viventibus iure suo deferat. At praeterea potestas illa, quam executionis vocant, Christo adiudicanda est, utpote cuius imperio parere omnes necesse sit, et eâ quidem denuntiata contumacibus irrogatione suppliciorum, quae nemo possit effugere.

Verumtamen eiusmodi regnum praecipuo quodam modo et spirituale esse et ad spiritualia pertinere, cum ea, quae ex Bibliis supra protulimus, verba planissime ostendant, tum Christus Dominus sua agendi ratione confirmat. Siquidem, non una data occasione, cum Iudaei, immo vel ipsi Apostoli, per errorem censerent, fore ut Messias poulum in libertatem vindicaret regnumque Israel restitueret, vanam ipse opinionem ac spem adimere et convellere; rex a circumfusa admirantium multitudine renuntiandus, et nomen et honorem fugiendo latendoque detrectare; coram Praeside romano edicere,

20 *In Luc. X.*

21 *I Petri 1, 18-19.*

22 *I Cor. 6, 20.*

23 *I Cor. 6, 15.*

24 *Conc. Trid. Sess. VI, can. 21.*

25 *Io. 14, 15—15, 10.*

26 *Io. 5, 22.*

regnum suum *de hoc mundo* non esse. Quod quidem regnum tale in evangeliiis proponitur, in quod homines poenitentiam agendo ingredi parent, ingredi vero nequeant nisi per fidem et baptismum, qui, etsi est ritus externus, interiorum tamen regenerationem significat atque efficit; opponitur unice regno Satanae et potestati tenebrarum, et ab asseclis postulat, non solum ut, abalienato a divitiis rebusque terrenis animo, morum praeferant lenitatem et esuriant sitianteque iustitiam, sed etiam ut semet ipsos abnegent et crucem suam tollant. Cum autem Christus et Ecclesiam Redemptor sanguine suo acquisiverit et Sacrosdos se ipse pro peccatis hostiam obtulerit perpetuoque offerat, cui non videatur regium ipsum munus utriusque illius naturam muneris induere ac participare? Turpiter, ceteroquin, erret, qui a Christo homine rerum civilium quorumlibet imperium abiudicet, cum is a Patre ius in res creatas absolutissimum sic obtineat, ut omnia in suo arbitrio sint posita. At tamen, quoad in terris vitam traduxit, ab eiusmodi dominatu exercendo se prorsus abstinuit, atque ut humanarum rerum possessionem procuracionemque olim contempsit, ita eas possessoribus et tum permisit et hodie permittit. In quo perbelle illud: *Non eripit mortalia, qui regna dat caelestia.*" Itaque principatus Redemptoris nostri universos complectitur homines; quam ad rem verba immortalis memoriae decessoris Nostri Leonis XIII Nostra libenter facimus: "Videlicet imperium eius non est tantummodo in gentes catholici nominis, aut in eos solum, qui, sacro baptisinate abluti, utique ad Ecclesiam, si spectetur ius, pertinent, quamvis vel error opinionum devios agat, vel dissensio a caritate seiungat: sed complectitur etiam quotquot numerantur christianae fidei expertes, ita ut verissime in potestate Iesu Christi sit universitas generis humani." Nec quicquam inter singulos hac in re convictiones domesticas civilesque interest, quia homines societate coniuncti nihilo sunt minus in potestate Christi quam singuli. Idem profecto fons privatae ac communis salutis: *Et non est in alio aliquo salus, nec aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri.*" idem et singulis civibus et rei publicae prosperitatis auctor germanaeque beatitudinis: *Non enim aliunde beata civitas, aliunde homo; cum aliud civitas non sit, quam concors hominum multitudo.*" Nationum igitur rectores imperio Christi publicum reverentiae obtemperacionisque officium per se ipsi et per populum praestare ne recusent, si quidem velint, sua incolumi auctoritate, patriae provehere atque augere fortunam. Nam quae, Pontificatus initio, de valde imminuta iuris auctoritate verecundiaque potestatis scribebamus, ea ad praesens tempus haud minus apta dixeris ac congruentia: "Deo et Iesu Christo— ita conquerebamus—a legibus et re publica submoto, iam non a Deo derivata sed ab hominibus auctoritate, factum est, ut... ipsa auctoritatis fundamenta convellerentur, principe sublata causa, curi aliis ius esset imperandi, aliis autem officii

27 *Hymn, Epiphaniae.*

28 *Enc. Annum Sacrum*, d. 25 Maii 1899.

29 *Act.* 4, 12.

30 *S. Aug. Ep. ad Macedonium* c. III.

num parendi. Ex quo totam oportuit concuti societatem humanam, nullo iam solido fultam columine et praesidio."³¹

Itaque, si quando regiam Christi potestatem homines privatim publiceque agnoverint, incredibilia iam beneficia, ut iustae libertatis, ut disciplinae et tranquillitatis, ut concordiae et pacis, civilem consortionem pervadere omnem necesse est. Regia enim Domini nostri dignitas, quemadmodum humanam principum ac moderatorum auctoritatem religione quadam imbuat, sic civium officia atque obtemperacionem nobilitat. Quamobrem Apostolus Paulus, licet uxoribus et servis praeciperet, ut in viro suo, ut in suo dominio Christum vererentur, monuit tamen, ut non iis tamquam hominibus obedirent, sed unice quia Christi gererent vicem, cum homines a Christo redemptos dedeceret hominibus servire: *Pretio empti estis, nolite fieri servi hominum.*³² Quodsi principibus et magistratibus legitime delectis persuasum erit, se, non tam iure suo, quam divini Regis mandato ac loco imperare, nemo non videt, quam sancte sapienterque auctoritate sua usuri sint et qualem in legibus ferendis urgendisque rationem communis boni et humanae inferiorum dignitatis sint habituri. Hinc tranquillitas ordinis profecto efflorescent ac stabit, quavis seditionis causa remota; quod enim in principe ceterisque rei publicae gubernatoribus civis homines spectaverit sibi natura pares aut aliqua de causa indignos ac vituperabiles, non idcirco eorum recusabit imperium, quando in iis ipsis propositam sibi Christi Dei et Hominis imaginem auctoritatemque intuebitur. Ad concordiae autem pacisque munera quod attinet, liquet omnino, quo latius regnum producit atque ad universitatem humani generis pertinet, eo magis mortales sibi eius communionis conscios fieri, qua inter se copulantur: quae quidem conscientia, cum frequentes conflictiones praevertat ac praeoccupet, tum earundem asperitatem omnium permulcet ac minuit. Eccur, si Christi regnum omnes, ut iure complectitur, sic reapse complectatur, de ea pace desperemus, quam Rex pacificus in terras intulit, ille, inquit, qui venit *reconciliare omnia*, qui *non venit ut ministraretur ei, sed ut ministraret*, et, cum esset *Dominus omnium*, humilitatis et se praebeuit exemplum et legem statuit praecipuam cum caritatis praecepto coniunctam; qui praeterea dixit: *Iugum meum suave est et onus meum leve?* O qua frui liceret beatitudine, si a Christo et singuli homines et familiae et civitates se gubernari sinerent. "Tum denique—ut verbis utamur, quae decessor Noster Leo XIII ante annos quinque ac viginti ad universos sacrorum Antistites adhibuit—licebit sanare tot vulnera, tum ius omne in pristinae auctoritatis spem revirescet, et restituentur ornamenta pacis, atque excident gladii fluentque arma de manibus, cum Christi imperium omnes accipiant libentes eique parebunt, atque omnis lingua confitebitur quia Dominus Iesus Christus in gloria est Dei Patris."³³

Iamvero, quo optatissimae eiusmodi utilitates uberius percipiantur et in societate christiana stabilius insideant, cum regiae Salvatoris nostri digni-

31 Enc. *Ubi arcano*.

32 I Cor. 7, 23.

33 Enc. *Annum sanctum*, d. 25 Maii 1899.

tatis cognitionem disseminari quam latissime oporteat, ad rem nihil magis profuturum videtur, quam si dies festus Christi Regis proprius ac peculiaris instituatur. Etenim in populo rebus fidei imbuendo per easque ad interiora vitae gaudia evehendo longe plus habent efficacitatis annuae sacrorum mysteriorum celebritates quam quaelibet vel gravissima ecclesiastici magisterii documenta; siquidem haec in pauciores eruditioresque viros plerumque cadunt, illae universos fideles percellunt ac docent; haec semel, illae quotannis atque perpetuo, ut ita dicamus, loquuntur; haec mentes potissimum, illae, et mentes et animos, hominem scilicet totum, salutariter afficiunt. Sane, cum homo animo et corpore constet, debet is exterioribus dierum festorum sollemnibus ita commoveri atque excitari, ut divinas doctrinas per sacrorum varietatem pulcritudinemque rituum copiosius imbibat, et, in sucum ac sanguinem conversas, sibi ad proficiendum in spirituali vita servire iubeat.

Est, ceteroqui, litterarum monumentis proditum, celebritates eiusmodi, decursu saeculorum, tum, aliam ex alia, inductas esse, cum id christianae plebis necessitas utilitasve postulare visa est: nempe cum debuit populus aut in communi roborari discrimine aut ab serpentibus haeresum erroribus muniri aut ad recolendum maiore cum studio pietatis aliquod fidei mysterium beneficiumve divinae bonitatis permoveri acrius atque incendi. Itaque, inde a prioribus reparatae salutis aetatibus, cum christiani acerbissime vexarentur, coepti sunt sacris ritibus Martyres commemorari, ut *sollemnitates martyrum*—teste Augustino—*exhortationes* essent *martyriorum*,³⁴ qui autem sanctis Confessoribus, Virginibus ac Viduis delati postea sunt liturgici honores, ad exacuenda in christifidelibus virtutum studia, vel quietis temporibus necessaria, mirifice ii valuerunt. At potissimum quae in Beatissimae Virginis honorem institutae sunt festorum celebritates, effecere illae quidem, ut populus christianus non modo Dei Genetricem, praesentissimamque Patronam, religiosius coleret, sed etiam Matrem sibi a Redemptore quasi testamento relictam amaret ardentius. In beneficiis vero a publico legitimoque Deiparae et sanctorum caelitem cultu profectis non postremo illud loco numerandum, quod haeresum errorumque lumen Ecclesia a se nullo non tempore depulit invicta. Atque hac in genere Dei providentissimi consilium admiremur, qui, cum ex ipso malo bonum elicere soleat, passus identidem est aut fidem pietatemque popularium remittere aut falsas doctrinas veritati catholicae insidiari, co tamen exitu, ut haec novo quodam splendore colluceret, illa autem e veterno expectata ad maiora ac sanctiora contenderet. Nec dissimilem profecto duxere ortum nec fructus peperere dissimiles quae in annum liturgiae cursum recepta sunt, minus remotis aetatibus, sollemnia: ut, cum Augusti Sacramenti reverentia et cultus deferbuisset, institutum Corporis Christi festum, ita peragendum, ut magnificus pomparum apparatus et supplicationes in octo dies productae populos ad Dominum publice adorandum revocarent; ut Sacratissimi Cordis Iesu celebritas tum inducta, cum, Iansenistarum tristitia ac morosa severi-

34 Sermo 47, *De Sanctis*.

tate debilitati atque abiecti, animi hominum frigerent penitus et a Dei caritate fiduciaque salutis absterrentur.

Iam si Christum Regem ab universitate catholici nominis coli iusserimus, eo ipso et horum temporum necessitati prospecturi et pesti, quae societatem hominum infecti, praecipuum quoddam remedium adhibitori sumus. Pestem dicimus aetatis nostrae laicismum, quem vocant eiusdemque errores et nefarios conatus: quod quidem scelus, Venerabiles Fratres, nostis non uno maturuisse die cum iam pridem in visceribus civitatum lateret. Christi enim in omnes gentes imperium negari coeptum; negatum, quod ex ipso Christi iure existit, ius Ecclesiae docendi humanum genus, ferendi leges, regundi populos, ad aeternam utique beatitatem perducendos. Tum vero paulatim Christi religio aequari cum falsis in eodemque genere, prorsus indecore, poni; deinceps civili potestati subiici arbitrioque principum ac magistratuum fere permitti; ulterius ii progredi, qui naturalem quamdam religionem, naturalem quendam animi motum pro divina religione substitui oportere cognitarent. Nec civitates defuere, quae censerent, posse se Deo carere et religionem suam in impietate neglegentiaque Dei esse positam. Acerbissimos sane, quos eiusmodi a Christo et singulorum civium et civitatum defectio tulit tam frequenter tamque diu, fructus in Litteris Encyclicis *Ubi arcano* conquesti equidem sumus iterumque hodie conquerimur; scilicet sata ubique discordiarum semina easque invidiae flammas simultatesque inter populos conflatas, quae tantam adhuc reconciliandae paci moram inferunt; cupiditatum intemperantiam, quae haud raro specie publici boni caritatisque patriae obteguntur, atque inde profecta, cum civium discidia, tum caecum illum et immodicum sui amorem, qui cum nihil aliud nisi privata commoda et emolumenta, spectet, hisce prorsus omnia metitur; eversam funditus officiorum oblivione ac neglegentia domesticam pacem; familiae communionem stabilitatemque labefactatam; concussam denique atque in interitum actam hominum societatem. Quae futurum ut ad amantissimum Salvatorem redire auspicato properet, agenda posthac annua Christi Regis celebritas spem Nobis optimam commovet. Catholicorum utique foret, hunc actione operaque sua maturare ac celerare reditum; verum ex iis bene multi nec eum videntur in convictu, ut aiunt, sociali obtinere locum nec ea valere auctoritate, quibus carere eos dedecet qui facem praeferunt veritatis. Id fortasse incommodi bonorum est lentitudini vel timiditati tribuendum, qui ab repugnando se abstinere vel mollius obsistunt: unde adversarios Ecclesiae necesse est maiorem capere temeritatem atque audaciam. At si quidem fideles vulgo intellegant, sibi sub signis Christi Regis et fortiter et perpetuo militandum esse, iam concepto apostolatus igne, abalienatos rudesve animos Domino suo reconciliare studeant eiusque iura tueri incolumia nitantur.

Atque praeterea nonne publicae eiusmodi defectioni, quam laicismus cum tanto societatis detrimento genuit, accusandae et aliquo pacto resarciendae celebrata ubique gentium quotannis Christi Regis sollemnia summopere conducere videntur? Etenim quo indigniore suavissimum Redemptoris nostri nomen in conventibus inter nationes habendis et in Curiis silentio

premitur, eo altius illud conclamari et regiae Christi dignitatis potestatisque iura latius affirmari oportet.

Quid quod ad hanc diei festi celebritatem instituendam, inde ab exeunte superiore saeculo, viam feliciter egregieque munitam esse conspiciamus? Nemo enim ignorat, quam sapienter luculenterque is vindicatus sit cultus plurimis, qua late orbis terrarum patet, editis magna linguarum varietate libris; itemque Christi principatum et imperium pia illa agnitum esse consuetudine inducta, ut paene innumerabiles familiae se Sacratissimo Cordi Iesu dedicarent ac dederent. Verum non modo familiae id prestitere, sed civitates quoque et regna: immo ipsa universitas generis humani, Leone XIII auctore ac duce, eidem divino Cordi, Anno Sancto millesimi nongentesimo vertente, consecrata auspicato est. Neque illud silentio praetereundum, regiae huic Christi in consortionem humanam potestati sollemniter affirmandae mirum in modum profuisse frequentissimos Eucharisticos Conventus aetate nostra cogi solitos, eo nimirum spectantes, ut vel singularum diocesium et regionum et nationum vel universi orbis populi, ad Christum Regem sub Eucharisticis velis delitescentem venerandum colendumque convocati, per habitas in coetibus inque templis contiones, per communem Augusti Sacramenti publice propositi adorationem, per magnificas pompas, Christum sibi Regem divinitus datum consalutent. Iure meritoque dixeris, christianam plebem, divino quodam instinctu actam, Iesum illum, quem impii homines, in sua cum venisset, recipere noluerunt, e sacrarum aedium silentio ac veluti latebra triumphantis more per vias urbium eductum, in regalia omnia iura velle restituere.

Iamvero, ad consilium, quod memoravimus, Nostrum perficiendum eam habet Annus Sanctus, qui ad exitum properat, opportunitatem, qua nulla profecto maior videatur, cum fidelium mentes animosque ad bona caelestia, quae exsuperant omnem sensum, evocatos, benignissimus Deus aut gratiae suae dono iterum auxit aut, novis adiectis ad aemulanda charismata meliora stimulis, in recto itinere pergendo confirmavit. Sive igitur tot Nobis adhibitas preces attendimus, sive ea respicimus quae Iubilaei maximi spatio evenere, suppetit profecto unde coniiciamus, diem tandem aliquando, omnibus optatissimum, adesse, quo Christum totius humani generis Regem proprio ac peculiari festo colendum esse pronuntiemus. Hoc enim Anno, ut exordiendo diximus, Rex ille divinus, vere *mirabilis in sanctis suis*, novo militum suorum agmine caelitus honoribus aucto, *glorioso magnificatus est*; hos item Anno, per inusitatum rerum ac paene laborum conspectum, admirari omnibus licuit partas ab evangelii praeconibus Christo victorias in regno eius proferendo; hoc denique Anno per saecularia Concilii Nicaeni sollemnia vindicatam commemoravimus Verbi Incarnati cum Patre consubstantialitatem, qua eiusrem Christi in omnes populos imperium, tamquam fundamento suo, nititur.

Itaque, auctoritate Nostra apostolica, festum D. N. Iesu Christi Regis instituimus, quotannis postremo mensis Octobris dominico die, qui scilicet Omnium Sanctorum celebritatem proxime antecedit, ubique terrarum agendum. Item praecipimus, ut eo ipso die generis humani Sacratissimo Cordi Iesu dedicatio quotannis renovetur, quam s. m. decessor Noster Pius X

singulis annis iterari iusserat; hoc tamen anno dumtaxat, eam die tricesimo primo huius mensis peragi volumus, quo die Nosmet pontificali ritu in honorem Christi Regis sacris operabimur et coram Nobis eandem fieri consecrationem iubebimus. Neque Annum Sanctum posse Nos melius aptiusque concludere videmur, nec Christo *Regi saeculorum immortali* amplio-rem exhibere grati animi Nostri significationem—in quo gratas quoque totius catholici orbis voluntates interpretamur—ob beneficia tempore hoc sacro in Nos, in Ecclesiam universumque catholicum nomen collata.

Neque est cur vos, Venerabiles Fratres, diu multumque doceamus, qua de causa festum Christi Regis ab reliquis illis distinctum agi decreverimus, in quibus quaedam inesset regiae ipsius dignitatis et significatio et celebratio. Unum enim animadvertere sufficit, quod, quamquam in omnibus Domini nostri festis materiale obiectum, ut aiunt, Christus est, obiectum tamen formale a regia Christi potestate ac nomine omnino secernitur. In diem vero dominicum idcirco indiximus, ut divino Regi non modo clerus litando ac psallendo officia praestaret sua, sed etiam populus, ab usitatis occupationibus vacuus, in spiritu sanctae laetitiae, obedientiae servitutisque suae praeclarum Christo testimonium daret. Visus autem est ad celebrationem longe aptior, quam reliqui, postremus mensis Octobris dominicus dies, quo fere cursus anni liturgici clauditur; ita enim fit, ut vitae Iesu Christi mysteria ante per annum commemorata sacris Christi Regis sollemnibus veluti absolvantur et cumulentur, et ante quam Omnium Sanctorum gloriam celebremus, Illius praedicetur efferaturque gloria, qui in omnibus Sanctis et electis triumphat. Itaque hoc vestrum, Venerabiles Fratres, esto munus, vestrae hae partes sunt, ut annuae celebritati praemittendas curetis, statis diebus, ad populum e singulis paroeiis contiones, quibus is de rei natura, significatione et momento accurate monitus atque eruditus, sic vitam instituat ac componat, ut iis digna sit, qui divini Regis imperio fideliter studioseque obsequuntur.

Placet interea vobis, Venerabiles Fratres, in extremis hisce Litteris breviter declarare, quas demum publico ex hoc Christi Regis cultu utilitates, cum in Ecclesiae et civilis societatis, tum in singulorum fidelium bonum, Nobis spondeamus ac polliceamur.

Hisce profecto honoribus dominico principatui deferendis in memoriam hominum redigi necesse est, Ecclesiam, utpote quae a Christo perfecta societas constituta sit, nativo sane iure, quod abdicare nequit, plenam libertatem immunitatemque a civili potestate exposcere, eandemque, in obeundo munere sibi commissio divinitus docendi, regundi et ad aeternam perducendi beatitatem eos universos qui e regno Christi sunt, ex alieno arbitrio pendere non posse. Immo haud dissimilem debet praeterea respublica libertatem iis praestare religiosorum utriusque sexus Ordinibus ac Sodalitatibus, qui, cum adiutores Ecclesiae Pastoribus adsint validissimi, tum in regno Christi provehendo stabiliendove quam maxime elaborant, sive triplicem mundi concupiscentiam sacrorum religione votorum oppugnantes, sive ipsa perfectioris vitae professione efficientes, ut sanctitas illa, quam divinus Conditor insignitam Ecclesiae notam esse iussit, perpetuo auctoque in dies splendore ante oculos omnium emicet et colluceat.

Civitates autem ipsa diei festi celebratio, annuo renovata orbe, monebit, officio Christum publice colendi eique parendi, ut privatos, sic magistratus gubernatoresque teneri; hos vero revocabit ad extremi illius iudicii cogitationem, in quo Christus non modo de publica re electus, sed etiam per contemptum neglectus ignoratusve, acerrime tantas ulciscetur iniurias, cum regia eius dignitas id postulet, ut respublica universa ad divina mandata et christiana principia componatur cum in legibus ferendis, tum in iure dicendo, tum etiam in adolescentium animis ad sanam doctrinam integritatemque morum conformandis.

At praeterea mirum quantum haurire vis atque virtutis ex harum commentatione rerum christifidelibus licebit, ut animos suos ad germanum christianae vitae institutum effingant. Nam si Christo Domino data est omnis potestas in caelo et in terra; si mortales, pretiosissimo eius sanguine empti, novo quodam iure ipsius dicioni subiiciuntur; si denique potestas eiusmodi humanam naturam complectitur totam, clare intellegitur, nullam in nobis facultatem inesse, quae e tanto imperio eximatur. Regnare igitur illum oportet in hominis mente, cuius est, perfecta sui demissione, revelatis veritatibus et Christi doctrinis firmiter constanterque assentiri; regnare in voluntate, cuius est divinis legibus praeceptisque obsequi; regnare in animo, cuius est, naturalibus appetitionibus posthabitis, Deum super omnia diligere eique uni adhaerere; regnare in corpore eiusque membris, quae tamquam instrumenta vel, ut Apostoli Pauli verbis utamur,²⁸ tamquam *arma iustitiae Deo*, interiori animarum sanctitati servire debent. Quae quidem omnia si christifidelibus penitus inspicienda ac considerata proponantur, multo iidem facilius ad perfectissima quaeque traducentur. Fiat utinam, Venerabiles Fratres, ut suave Christi iugum et externi ad salutem suam appetant atque accipiant, et omnes, quotquot, misericordiae Dei consilio, domestici sumus, non gravate, sed cupide, sed amanter, sed sancte feramus: vitâ autem nostrâ ad regni divini leges compositâ, laetissimam bonorum fructuum copiam percipiamus, et, servi boni ac fideles a Christo habiti, in caelesti eius regno sempiternae cum ipso efficiamur beatitudinis gloriaeque compotes.

Sit quidem hoc omen et votum Nostrae erga vos, Venerabiles Fratres, paternae caritatis, adventante D. N. Iesu Christi Natali die, documentum; et divinorum munerum conciliatricem accipite apostolicam benedictionem, quam vobis, Venerabiles Fratres, et clero populoque vestro peramanter impartimus.

Datum Romae apud Sanctum Petrum die xi mensis Decembris anno anno Sacro MDCCCXXV, Pontificatus Nostri quarto.

PIUS PP. XI.

35 Rom. 6, 13.

NECROLOGY

CARDINAL MERCIER.

The hand of death has laid heavily upon the College of Cardinals in recent days. Several distinguished members of this august body have passed the bourne. The passing of the great Cardinal of Belgium evoked world-wide expressions of sympathy and regret. Perhaps the most notable evidence of the high esteem in which Cardinal Mercier was held was that which came officially from the Government of the United States. Elsewhere we give an intimate story of the Cardinal's life, written by one of his distinguished pupils, the Right Rev. W. P. H. Kitchin, St. John's, Newfoundland.

ARCHBISHOP PAUL-EUGENE ROY.

Dans l'espace de sept mois l'Eglise de Québec est frappée par un double deuil. Le 18 juillet dernier, après une très longue et très fructueuse carrière, décédait S. E. le Cardinal Louis-Nazaire Bégin. Son successeur Monseigneur Paul-Eugène Roy qui, malade, ne put prendre personnellement possession de son siège épiscopal, est mort à l'Hôpital Saint-François d'Assise, le 20 février. Les tombes s'ouvrent souvent dans le clergé québécois; ce sont ses chefs qui y descendent tour à tour. C'est dire combien tout le diocèse est éprouvé. Deux archevêques qui meurent l'un après l'autre, et en si peu de temps! Fait plutôt rare et pénible! Nous n'avons qu'à nous incliner et à prononcer le *fiat*!

La vie qui vient de s'éteindre fut toute débordante d'activité apostolique, fut tout entière consacrée à la plus grande gloire de Dieu. C'est là sa caractéristique générale. Pour préciser, nous dirons que le dernier archevêque de Québec n'a voulu, n'a désiré qu'une chose: *le règne du Christ en ce monde. Adveniat regnum tuum.* C'a été la devise choisie lors de son élévation à l'épiscopat. Et l'on sait combien il lui est resté fidèle. Aussi pourrait-on affirmer sans exagération qu'il a prêché avant la lettre cette royauté de Jésus-Christ que vient de proclamer Sa Sainteté Pie XI par son Encyclique *Quas primas* du 11 décembre dernier.

Le règne du Christ, Sa Grandeur Monseigneur Roy l'a voulu surtout par la prédication de l'Evangile, il l'a voulu par sa coopération à la fondation d'œuvres qui, en nos temps, sont d'une absolue nécessité, parce qu'elles répondent admirablement aux aspirations des peuples. Bref, il l'a voulu par l'enseignement et par l'action. Oui, c'est sous cette sorte de diptyque que se présente toute son existence de prêtre et d'évêque. *Homme de doctrine, homme d'action*, tel est bien, ce semble, ce à quoi peut se rame-

ner son rôle sur les différents théâtres où la Divine Providence l'a successivement placé.

Homme de doctrine, il le fut durant ses années d'enseignement au Petit Séminaire de Québec. Sa haute formation littéraire reçue à Paris, son verbe distingué et nourri, son don incomparable de communiquer ce qu'il possédait si bien, en firent un merveilleux professeur de Rhétorique. Ne parlant jamais pour rien dire, ses classes fourmillaient d'idées neuves, justes, personnelles sur les divers sujets traités et allaient tout de go à l'intelligence de ses élèves attentifs, pour les élever et les discipliner. Ceux qui eurent le bonheur de s'asseoir au pied de sa chaire d'éloquence en gardent encore un très vivant souvenir. Il continue d'enseigner à Hartford aux États-Unis. Là, dans un tout autre milieu curé et professeur à la fois, il ne cesse de distribuer la vraie doctrine à ses ouailles et à ses nouveaux disciples toujours anxieux de l'entendre. Et quels chagrins n'éprouvèrent-ils pas, quelques années après, lorsque leur cher curé, leur maître vénéré, était rappelé dans son diocèse d'origine.

Puis le voilà missionnaire, parcourant toutes les paroisses du diocèse de Québec, mettant au profit de l'Hôtel-Dieu du Sacré-Cœur son zèle, son dévouement et sa brillante éloquence. Encore ici il est homme de doctrine. Il ne se contente point de dire à ses auditoires toute la nécessité et toute la pauvreté d'une œuvre comme celle en faveur de qui l'avait envoyé son archevêque, mais il répandait partout la parole de l'Évangile, et cela avec une originalité, avec une puissance qui émerveillait et qui subjuguait.

La cure de Jacques-Cartier dont il est le premier titulaire lui sera un nouveau champ d'enseignement et d'action aussi. On parle encore à cet endroit de ses prônes du dimanche et de ses prédications de carême. Heureuse population! D'avoir eu comme premier pasteur un homme, un prêtre si capable de lui faire comprendre toutes les beautés des Livres Saints et si habile à trouver dans les histoires que ceux-ci contiennent des exemples de tous les jours admirablement appropriés à sa condition, quelle incomparable aubaine!

La campagne de tempérance bat partout son plein. Il faut un chef pour la diriger. M. le curé de Jacques-Cartier est l'homme tout désigné. Moissons nouvelles, abondantes à cueillir, âmes toutes neuves à instruire! Ce poste que vient de lui confier son Ordinaire l'oblige à quitter ses chers paroissiens en 1907. Installé à l'Hôpital du Sacré-Cœur, il part à chaque fin de semaine pour aller le dimanche dans les paroisses où les foules l'écoutent recueillies, bouleversées parfois et toujours convaincues au point de prendre la croix noire, symbole de la tempérance prêchée par les Quertier et les Mailloux.

Mais, en même temps, le missionnaire zélé s'occupe, avec le regretté abbé Lortie, de la fondation d'un journal foncièrement catholique, franchement indépendant de tout parti politique, quel qu'il soit.

Et, le 21 décembre 1907, paraît le premier numéro de l' *Action Sociale*. C'est justice de dire qu'à la fondation de la presse catholique chez nous, qui est un des plus beaux fleurons de la couronne épiscopale de S. E. le Cardinal Bégin, l'abbé Paul-Eugène Roy prit une très large part, à laquelle est

due presque tout le succès marqué da cetta entreprise dont l'avenir a démontré toute l'urgente nécessité.

Nous sommes au mois de mai 1908. Monseigneur Bégin, archevêque de Québec, absorbé par l'administration de plus en plus difficile de son vaste diocèse, demande à Rome un auxiliaire. Depuis longtemps il avait jeté les yeux sur le curé fondateur de Jacques-Cartier dont la piété, le zèle, le savoirfaire et l'intelligence faisaient le candidat désiré pour cette haute et importante fonction. Le 10 mai 1908, M. l'abbé Paul-Eugène Roy devenait évêque d'Eleuthéropolis et auxiliaire de Monseigneur L.-N. Bégin. Explosion de joies sincères dans tout le diocèse où le nouvel élu était si avantageusement connu et si universellement apprécié.

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C'est un dur fardeau que l'épiscopat! Cet exemple de la grammaire française que nous étudions autrefois se présente en ce moment tout naturellement à notre esprit. Le cher défunt a plus d'une fois expérimenté que l'honneur qu'il venait de recevoir était plus souvent l'onus. Evêque auxiliaire, et donc, au second plan. A l'ombre de son chef à qui automatiquement reviennent tout honneur et toute gloire! Sur dix huit années près d'épiscopat, S. G. Monseigneur Paul-Eugène Roy en a passé dix-sept bien comptées au service de son Métropolitain. Devant Dieu et devant les hommes, c'est une carrière bien méritoire! Intelligent et vertueux, le nouvel évêque, mieux que personne, comprenait et remplissait son rôle de subordonné. Toutefois, disons-le sans ambages, la latitude dont il jouissait dans sa nouvelle charge ne l'empêcha point de demeurer l'homme de doctrine et l'homme d'action que tous admiraient en lui.

Nous avons parlé plus haut de la campagne de tempérance, de la fondation de la presse catholique. Là surtout Monseigneur l'Auxiliaire eut beau jeu. Les luttes homériques soutenues pour ces deux nobles causes sont encore présentes à la mémoire de tous. Il était certes de taille à croiser le fer. Et bien des auditoires se rappellent qu'il possédait incomparablement, à un très haut degré, ce don de l'orateur, lequel consiste à amener les foules à partager ses propres convictions. Aussi bien, pour juger à bon escient la force intellectuelle et morale de ce vrai lutteur, de ce champion de la vérité, il faut remonter à vingt ans en arrière. Qui pourra dire tous les préjugés contre lesquels il eut à se heurter! Et la bataille de géant qu'il a dû mener pour arriver au résultat consolant dont nous sommes aujourd'hui les témoins et les bénéficiaires! C'est pourquoi, ce sera l'immortel honneur et l'immortel mérite de S. G. Monseigneur Paul-Eugène Roy d'avoir si bien secondé son chef hiérarchique, S. G. Mgr. Bégin, plus tard cardinal, dans la poursuite et la fondation d'œuvres pour lesquels le Saint-Siège a plus d'une fois manifesté sa satisfaction.

Mais il est une autre action qu'a surtout exercée Monseigneur Roy, c'est l'action de la souffrance. Celle-ci, elle n'est pas la moins efficace.

Renfermé depuis trois ans dans une chambre d'hôpital, aux prises avec une maladie qui ne pardonne pas et dont le progrès douloureux augmente chaque jour, avec la perspective de la mort certaine qui s'en vient, le successeur du Cardinal Bégin attendait la fin avec calme, avec courage et même

avec joie. Jamais il ne s'est plaint, jamais il ne s'est départi de sa bonne humeur, de son esprit prime-sautier. Et pendant qu'il gisait sur son lit de souffrances, il a perdu sa chère vieille mère âgée de quatre-vingt-treize ans. Ce fut pour son cœur de fils aimant un bien rude coup qu'il accepta d'ailleurs généreusement comme tout le reste.

Archevêque de Québec depuis sept mois, il ne put mettre les pieds dans son archevêché, il ne put pontifier, voire une seule fois, dans sa cathédrale reconstruite. Le 17^e successeur de Mgr. de Laval aura eu un tombeau pour trône et pour palais. Il est facile de s'imaginer toutes les angoisses morales, toutes les peines qui l'assiégèrent durant ce temps.

Tout de même, malgré ses souffrances, il s'est toujours occupé autant que faire se peut de l'administration de son diocèse. Mis chaque jour au courant des affaires les plus urgentes, il s'y intéressait comme au plus beau temps de sa très florissante santé. Son *Instruction au clergé* concernant la tempérance, il y a travaillé personnellement durant les rares instants de répit que lui laissait la maladie. A l'occasion du premier de l'an, il écrivit encore quelques lignes à son clergé et à ses diocésains pour leur adresser ses souhaits et leur faire ses adieux.

Apostolat de la souffrance, voilà ce qui fut celui de Mgr. Roy durant les dernières années de sa vie. Aussi on peut affirmer que ces trois ans ne sont pas les moins féconds de toute sa carrière épiscopale.

L'Université Laval et le *Canada français* perdent en lui un ami dont le dévouement ne s'est jamais démenti. Il suivait attentivement le développement de l'œuvre universitaire. Aussi, qu'il eût été heureux de voir de ses propres yeux la pleine réalisation des projets qui s'annoncent! A chaque visite de son frère, Monseigneur Camille Roy, recteur, il s'informait des moindres choses. Et comme de contentement rayonnait sur sa figure de plus en plus pâle lorsqu'il apprenait la fondation d'une chaire nouvelle, la nomination de nouveaux professeurs! Il en était de même pour le Grand et le Petit Séminaire. Car il savait bien que c'est dans ces deux pépinières que se recrutent les prêtres de demain.

Quant au *Canada français*, il en suivait la marche, ascendante, disons-le sans orgueil. Nous l'avons déjà écrit. Lui, comme pas un, comprenait la nécessité d'une revue universitaire.

Le distingué défunt est désormais entré dans l'histoire.

Son règne fut de courte durée. Consolons-nous en pensant que la valeur d'une existence ne se mesure point au nombre des années vécues. Ce qui donne le sens vrai à une vie, c'est ce que l'on fait pour la gloire de Dieu et le salut du prochain.

A ce compte, l'épiscopat du vénérable archevêque qui vient de nous quitter a été des plus utiles à l'Eglise de Québec et à notre cher pays. Il a donc droit à la reconnaissance de l'une et de l'autre.

L'Université Laval, qui le met au rang de ses élèves les plus brillants, de ses professeurs les plus écoutés et de ses plus illustres chanceliers, dépose sur sa tombe à peine fermée l'hommage ému de son très affectueux et de son très sympathique souvenir.

ARTHUR ROBERT.

VERY REV. THOMAS J. CAMPBELL, S.J.

The Society of Jesus, of which he was a distinguished member, American Catholicism of which he was a shining exemplar, ecclesiastical history of which he was a fearless and forcible exponent, has suffered grievous loss in the death of Father Thomas J. Campbell. As priest, educator, editor and historian, his fame was nation-wide; and for two generations he was an outstanding figure among his brother-Jesuits in the United States. When barely thirty-seven years of age he was named president of Fordham University, and three years later became Provincial of the Maryland Province of the Society of Jesus. After the completion of his term as Provincial Father Campbell preached and lectured in various parts of the country. Then, for a brief period he was president of old St. Francis Xavier College, New York, and for five years again president of Fordham.

Father Campbell's *metier* was that of historian, and his contributions to the history of the early missions of Canada and New York are perhaps his most enduring work. His stately volumes on the pioneer priests and settlers of Canada embody a mass of most valuable material, much of which would have been irretrievably lost were it not for his patient research.

He was an extensive contributor to the Catholic press, and was a vigorous defender of Catholic education. During thirteen years he occupied the editorial chair, first of the *Messenger of the Sacred Heart* (1901-1908), and of *America* (1909-1914). His name is writ large on the pages of the *Catholic Encyclopedia*, and his articles are noted for their accuracy and literary finish.

Through his labors in a large measure is due the beatification of the Jesuit Martyrs of North America, and shortly before his death he could rejoice in the consummation of what seems to have been his most cherished desire.

At the time of his death Father Campbell was engaged upon a life of the late Cardinal Farley which was to be presumably a history of the last five decades of the Archdiocese of New York.

Says the editor of *America* in concluding a brief obituary: "But it is a tireless, devoted priest of God, eager to spend himself in any work to promote the greater glory of God, that his associates will longest remember him. In his name they beg a prayer that by the loving kindness of Our Father in Heaven, light and peace may soon be the everlasting lot of one who in the days of his earthly pilgrimage taught many a weary fellow-traveler to walk toward the light along the road of peace."

MISCELLANY

In view of the present Mexican situation we reproduce from a former issue of the CATHOLIC HISTORICAL REVIEW a study which will doubtless be of interest to many of our readers:

CATHOLIC EDUCATION IN MEXICO (1525-1912)

It is not easy to resume in a few pages all that the Catholic Church has done for the education and culture of the Mexican nation. We know of no one who has given a complete, concise account of the subject from the time of the Conquest up to the present day. It is not strange, therefore, in the absence of such a work, that so many errors on the matter should exist not only in other countries but even in the republic of Mexico, where certainly the glories of the country should be better known. Owing to the fact that we have a more extensive work in preparation in which all the historical proofs of this present paper will be presented, we will give only the general results of our investigation, without entering into the matter in detail.

In the first place, to avoid confusion, a distinction must be made between moral education and intellectual education—usually called culture; for although they mutually aid each other, they are quite different in scope. The first tends to form the heart and to accustom the will to follow the dictates of reason, by conquering any natural vicious inclinations; in a word, it aims to make a man good, honest, virtuous, social and civilized. The second aims to increase the number of useful arts, to enrich the intelligence and to broaden the field of the material activities. Through her clergy the Catholic Church has as its principal office to teach religious truth and to educate the will; and thus to civilize and perfect the morality of the world. The Church has never attributed to herself the exclusive mission of teaching the natural sciences, though it has frequently taught them, either as a means to strengthen good morals or because there was no one else able to carry on such work, especially in those places where the State was disturbed by wars or civil dissensions. The progress of science is a thing which belongs to the whole social body; and it is unreasonable to hold the Church responsible for the lack of advance in this regard, since that is not the principal aim of her activities. In this study, therefore, our attention is drawn not to the moral education of the Mexican people (though whatever education exists to-day in Mexico is due to the Church and to the clergy), but more particularly to the intellectual education which, although not the exclusive mission of the Church, has been nevertheless imparted by her with so much zeal and with such a liberal hand that without her aid Mexican culture would be reduced to a negligible quantity. Up to our own time, three distinct epochs in the public instruc-

tion of Mexico may be distinguished. The first extends from the time of the Conquest down to the year 1767; the second, from the expulsion of the Society of Jesus to the fall of the Empire in 1867; and the third, from 1867 to the Revolution of Madero. The first may be characterized as an age of uninterrupted progress and prosperity; the second, as a period of general decline and of fruitless effort; and the third, as a time of reorganization, with a tendency on the part of the government to monopolize and secularize all instruction, and a tendency on the part of Catholics to give it a more liberal Catholic character.

I. THE COLONIAL EPOCH, 1525-1767.

Mexico is not, like the United States, a nation imported from Europe. It is a new native nationality mingled with a third part Spanish and which, little by little, has been transformed by contact with the blood, the religion, the customs, and the scientific culture of Europe. To apply to the Mexican people, therefore, the same laws of evolution as prevail in the United States would be a contradiction, an injustice. In less than two centuries after the Conquest, the entire aboriginal population from New Mexico to Guatemala was completely civilized. It became Christian and it was organized on civic lines by Franciscans, Dominicans, Jesuits and secular priests—a great number of whom laid down their lives in this cause. The incredible exertions of these indefatigable missionaries in learning the native languages, in writing books in these languages, with which to tame the savagery of the Indians and to reform their customs, are triumphs which have lain forgotten in chronicles, waiting for the hand which will do them justice by manifesting them to the world. The entire population of the country in this first epoch knew perfectly the essential doctrines of the Christian faith and the basic laws of Christian morality. Honesty, respect for authority, abhorrence of theft, marital fidelity, hospitality, sociability of refined order, and urbanity were common virtues which were characteristic of the Mexican people even after long years of revolution and official irreligion. There were, of course, errors and abuses, as there always have been in all European colonies; but there they were lessened to a great degree by public morality, fraternal union of the races, and by religious unity. In a country so pacified and moralized, the progress of scientific work would have increased continually, if political and religious dissensions had not intervened. Once the country had been won to the Catholic faith, the clergy endeavored to diffuse instruction and to raise the colony to the intellectual level of Europe—and they succeeded in doing it.

Primary schools were established for the children of the *caciques* and Spaniards in all the monasteries where the friars had a permanent residence. The first school established was that of San Francisco el Grande in Mexico City, by Brother Pedro de Gante, shortly after his arrival in 1523. He succeeded in bringing almost one thousand children to the school, where they were taught, Christian doctrine, music, singing, literature, the mechanical arts, reading and writing. Some of these children

studied Latin and the higher branches. Up to the year 1658, the Franciscans had established fifty-two monasteries and about one hundred and forty-eight smaller residences. The other religious orders did the same wherever they were established. Among the most renowned colleges were: the Franciscan College of Tlaltelolco (1534), and the Jesuit College of San Gregorio, of Mexico City, San Javier of Puebla, San Martin of Tepotzotlan, and the schools at Patzcuaro, Parras, San Luis de la Paz, and Sinaloa. From 1525, the education of girls was begun by the Teresian Sisters and continued by the Franciscan Sisters of the Third Order, in most of the eighty-five other religious convents founded in Mexico. There were also an Academy for Indian girls, an Asylum for the *mestizos*, which was founded by the Viceroy Mendoza, and the famous College of Niñas and of Vizcainas, the endowment of which still remains intact. According to the customs of the time, the young women were educated preferably for domestic life.

Up to the coming of the Jesuits, there was no College in Mexico for the secondary education of the creoles, the only exception being the school of San Juan de Letran, in which Latin was taught, especially to the *mestizos*. The establishment, in 1573, of the College which received the name of the Royal and Most Ancient College of San Pedro, San Pablo, and San Ildefonso, was an important event in the educational history of the country. There the scholars who honored Mexico for more than two hundred years received their education, as one may see in the bibliographies which exist on this subject and in the book *Alumnos distinguidos de San Ildefonso*, written by Dr. Felix Osoreo. Like the Capital, all other cities of any importance wished to enjoy the advantages of this secondary education, which was given almost exclusively by the Jesuits. There appeared one after the other, therefore, the College of Espiritu Santo in Puebla (with the schools of San Jeronimo and San Ignacio); of San Javier of Valladolid (Morelia); Santo Tomas (with the school of San Juan), in Guadalajara; Zacatecas (with the school of San Luis); Oaxaca; Queretaro (with its school); Merida, Campeche, San Luis Potosi, Chihuahua, El Parral, Guanajuato, Veracruz, La Habana, and Guatemala; and the Seminaries of Durango and Chiapas. The rest of the towns did not then have a sufficient number of lay students, creoles, or *mestizos*, to warrant the erection of a College. By introducing into the country their programme of studies (*Ratio Studiorum*), which had been drawn up by a large number of learned men in Europe on the plan of the most flourishing University of the times—that of Paris, the Jesuits contributed in a potent way to the intellectual development of Mexico. Their programme of studies had the immense advantage of determining clearly the end to which secondary education tended, and of descending to all the necessary details in order to obtain that end. It was based upon Christian religious and moral teaching, and upon classic Greek, Latin and Spanish culture. This literary movement, which was instituted in the Jesuit colleges, was greatly aided by Houses of Studies which the different religious Orders had for their own students, and by the Seminaries of the secular clergy. Mention may be made of the

Colleges of San Pablo of Mexico City, directed by the Augustinians (1575); S. Pedro and S. Pablo of Mexico City, and San Ildefonso of Puebla, directed by the Jesuits; Regina-Coeli of Mexico City and San Luis of Puebla, directed by the Dominicans; the celebrated Colleges of the Franciscans, Santa Cruz of Queretaro (1682), Guadalupe at Zacatecas (1707), San Fernando at Mexico City (1734) for missionaries, and especially the Seminaries of the secular clergy, such as that of San Nicolas in Morelia, that of Mexico City, the Palafoxiano of Puebla (founded about the middle of the seventeenth century), that of Guadalajara (1699), and many others which produced renowned scholars.

Higher studies were also given in some of these Colleges which have been mentioned already, in the Seminaries, and especially in the University of Mexico, which had been founded in 1551, with all the rights and privileges of the University of Salamanca. It had a library of 10,000 volumes which was thrown open to the public morning and evening. Besides the University studies, courses were established there in the Mexican dialects, in medicine, and in botany. Charles III opened the Academy of Beaux Arts of San Carlos. The Universities of Yucatan and of Guatemala were also established by the Jesuits. That of Guadalajara was founded in 1778. The professors of the secondary schools, as well as those for the Universities, generally came from Europe. Tuition was entirely free, and, on account of the endowments they enjoyed, was not dependent upon contributions.

The fruit produced by the system of study followed in the Jesuit Colleges and the Universities may be seen in the bibliographies of Icazbalceta, Andrade and Nicolas de Leon. One thing is worthy of notice: the Mexicans of the eighteenth century prided themselves on being able to vie with European savants, who were the glory of the universities of the Old World; and the Mexican Jesuits in their knowledge of Latin, philosophy, theology, law and the natural sciences rivalled not only the most learned men of Spain, but also those of Rome and Bologna. From what has been said thus far, we can see how much credit is to be given to the criticisms we hear so often on the obscurantism of this period; one needs only to remember that in less than two centuries Mexico, although composed of so many nationalities and of savage tribes, and with a population of not more than 5,000,000, three-fourths of whom were Indians or *mestizos*, produced a wonderful variety of literary treasures and a great number of educated men. On the twenty-fifth of June, 1767, with the expulsion and exile of the Jesuits, public instruction entered into a new period which presents a completely distinct aspect.

II. FROM THE EXPULSION OF THE JESUITS TO THE FALL OF THE EMPIRE OF MAXIMILIAN (1767-1867).

This period of educational decline and moral decadence was disturbed by four different wars—the war of Mexican Independence, the Civil War, the War with the United States, and the French intervention, this last be-

ing the most disastrous of all. During this period, scarcely any educational progress was possible on account of the scantiness of resources and the impossibility of entering into the literary movement which was transforming Europe; for there was a war à l'outrance being waged against the existing religious Orders and the clergy. The harsh suppression of the Society of Jesus, of most of its institutions of learning, and of its Missions were evils of transcendent magnitude to the social, moral, and intellectual development of the country. All the states of the North, including New Mexico, were reduced to a state bordering on barbarism. The greater part of them remained in that state until the opening of the country by the railroads. The secular clergy and the friars were not numerous enough to take the place of the Jesuits in the Missions. They lacked the necessary preparation for the work, and they were ignorant of the languages of the natives of these States. Moreover, the religious Orders were composed chiefly of men who had been educated in the Colleges of the Jesuits, and after the Suppression they were forced to extend their sphere of action by substituting for those who had been exiled from the Missions, persons without education and sometimes without vocation. Deprived of the stimulus and competition of one Order whose activity was well known, they, as well as the secular clergy, neglected educational work and busied themselves in the administration of their *haciendas*, giving an abortive birth to those clerical pedants and apostates who humiliated the Mexican Church at the beginning of the period of Independence. Mexican society, although diseased at heart by the lack of moral and intellectual education of her youth, continued for some years to make progress, as long as the generation formed by the Jesuits lasted; but it began at last to decay rapidly after the reign of the Viceroy Conde de Revillagigedo, a disciple of the Jesuits and the first to vindicate the honor of his teachers and to resuscitate their literary and religious successes.

The University of Mexico City continued to maintain its zeal for serious study as best it could during these wars. In one of its chairs, and for many years as its Rector, was the most eminent jurist then in Mexico, Father Basilio Manuel Arrillaga, who was consulted as the leading legal authority and was a firm supporter of science and orthodox doctrine. The Jacobin, Vicente Gomez Farias, with the design of completely excluding from public teaching the clergy, the learned men, and ecclesiastical sciences, succeeded in suppressing the University in 1833; but the Conservative party restored it again in 1834, modifying certain of its statutes. General Comonfort suppressed it again in 1857, but it was reopened by Zuloaga on May 5, 1858. Juarez closed it on January 23, 1861, but it was reopened under the Regency and remained open until it came to an end definitely at the hands of Maximilian and his liberal ministers, November 30, 1865.

The great problem, after the expulsion of the Jesuits, was to find teachers to take their places in the education of youth. The Royal Decree of October 5, 1767 (inspired by the secularizing work of the French philosophers), which introduced secular teachers in the chairs of literature in the

former Jesuit colleges, and that of August 14, 1768, which excluded all members of the religious Orders from the Colleges, Seminaries, and Universities, aggravated the educational disorder of the country. It was almost impossible at the time to find the necessary professors and instructors, and many of these institutions were forced to close their doors, with great subsequent detriment to the provinces far from the Capital. In the more populous cities they were able to form a body of professors from among the old disciples, and these tried to keep alive the spirit and the literary traditions of the Jesuits, under the immediate direction of the Government. Such is the origin of the greater number of those civil institutions which even to-day are housed in the old Colleges once belonging to the Jesuits.

During the century under consideration all these centres of education fell into decay until they were almost reduced to a shadow of what they had been formerly. This is a very serious thing to say, but it can be substantiated by most conclusive proofs from the letters of the Directors of the institutions which succeeded those of the Jesuits up to the time of Maximilian. It will suffice to mention the Marquis de Castañiza, who was Rector of the College of San Ildefonso during a period of more than forty years, and his own testimony in regard to the decay of public education in Durango where he was Bishop. There are letters about the Collegio Carolino of Puebla and the bad state of education from 1767 to 1845 from Dr. Luis de Mendizabal and from Father Luis Gutierrez del Corral, who was Rector of the same, showing the evil effects of governmental supervision. Of that of Guadalajara, we have similar testimony from Dr. Francisco de Velasco, who was University teacher for twenty years. On the College of Queretaro, we have the testimony of the Congress of the same State of the year 1849. In Chiapas, Yucatan, Oaxaca, Chihuahua, San Luis Potosi, Veracruz, and in other cities, educational facilities were reduced almost to a minimum owing to incompetent directors. It seems a fallacy, and yet it is true, that in these calamitous times from 1810 to 1867, when religious and scientific education were calumniated, impoverished and destroyed, the men with the best liberal and scientific training were educated in the Seminaries of Mexico City, of Puebla, of Guadalajara and Morelia, where Latin, classical literature, civil and Roman law, classical philosophy and moral theology were taught in spite of the intellectual decadence which had settled on Mexico. These institutions indeed saved Mexico from utter barbarism. Their studies were still considered legal by the government; and up to that date noble lawyers and distinguished men of letters are to be found, who began their studies in these Colleges and who flourished in greater number and with a far superior education than those educated in the badly organized civil institutions, where the personnel was being changed with every change of government. Thanks to the Seminaries the newborn Republic preserved her flourishing spirit during the years of religious peace which preceded the reform. The University continued to spread its light; the National Library and the National Museum, the Academy of Language, and the Academy of History were founded and organized then (1835), and

at this time also was completed that monumental work, the *Diccionario Universal de Historia y de Geografía*.

The question rises quite naturally: Why did not the clergy do more during this period in behalf of education? Simply because they were not allowed to do so, on account of the constant war waged against them by the Liberal party. With great tenacity, the Liberal party prevented all attempts at any educational reorganization of the Jesuit Colleges. We need only to mention the suppression of the College of San Ildefonso in Mexico City in 1821, and again in 1865 by Maximilian; that of San Gregorio by Comonfort and the Congress of 1856; of the Carolino of Puebla in 1821, and of the Seminary of San Camilo in Mexico City in 1873. The only aspect of educational work which continued to make progress, was elementary teaching which continued spreading all over the country, by means of private schools, or because their personnel was sustained by all the partizans.

III. FROM JUAREZ TO MADERO (1867-1912).

Besides the wars in Mexico one of the greatest obstacles to the generalization and the solidity of education was the sectarianism of the Liberal party, which spread atheistical doctrines by weakening the Catholic party and by strengthening its own political fortunes. It waged a constant opposition to any kind of teaching not its own. This party, which came boldly into power by the force of arms and not by the popular vote, has always remained a small minority, but in no other phase of activity has it shown a more determined attitude than in its systematic destruction of Catholic institutions. It has deliberately kept the people in religious ignorance in order to strengthen its monopoly of teaching and to impose its own dogmas on the great mass of the population. Among the first to introduce atheism into this official education (though not radically) was Gomez Farias with his Decrees of October 19 and 24, 1833, which completely excluded the clergy from teaching, suppressed the University, and established a uniform regulation of public instruction. On account of the wars, this system did not begin to take shape until after 1885, when Porfirio Diaz ruled the destinies of the country, and especially after the first National Congress of Public Instruction, opened (December 1, 1889), by the Secretary, D. Joaquin Baranda, and his successor, D. Justo Sierra. Since that time, all men of good will, whether Liberals or not, have tried to spread primary State education; though on account of the lack of resources and of professors, they could scarcely establish half the schools necessary for the instruction of the public.

For that cause, Diaz freely accepted the help of the Catholics and of the religious of both sexes; and thanks to this better spirit, the number of public primary schools was raised from about 4,000 to 42,000. The government also established colleges of secondary education in the Capitals of all the States and in other towns of relative importance. The number of these preparatory schools, considering the state of primary teaching and the help of the free Colleges, almost sufficed for the number of the students

who desired to follow their curriculum. There was no official University and no title of Doctor given in any of the sciences—mathematics, philosophy, or literature. Each State had its own normal schools for law, engineering and medicine; but these were often weakened on account of the lack of the necessary means. In Mexico City there were Academies of letters and superior studies, and of archaeology, history, etc. If in some way we congratulate the government for the extension and the organization of public education and for the interest it showed in spreading the study of the natural sciences, especially in the Capital and in the secondary schools, Catholic educators and their spiritual leaders, who are truly patriots of broad mind, cannot but recognize the grievous defects therein, and cannot but make the official interference responsible for the moral, intellectual, material and political destruction which has fallen upon this rich country. Moreover, this neutral teaching (sectarian and positivistic as it was) was a military imposition of one party contrary to the will and the belief of almost all the people; and it was founded on a gross ignorance of Catholic doctrines. This liberal teaching, by eliminating religion and the basic elements of all morality, and by neglecting completely the moral education and the strengthening of the will in the hearts of the children, opened a broad way to the depraving of their instincts. This liberal education was the weapon one political party used to triumph over the power of its opponents and to give employment to its parties who came to power.

It was the instrument of philosophical sectarianism which destroyed Catholic belief, by pretending to centralize the country around this liberal idea, by introducing in the place of Catholic doctrine the positivistic doctrines of Comte, and consequently naturalism and materialism. It was a spirit which atrophied the Mexican mind. It robbed education of higher learning, of the eternal and immovable principles of justice, of idealism, of the spirituality of the soul, of liberty, of the historical and scientific value of all revealed religion, and even of all natural religion. It atrophied the imagination and the spirit of youth with premature and almost exclusive study of the material and mathematical sciences. It dried up the fountain of all literary studies, suppressing the teaching of languages and ancient classic authors and reducing to a minimum the study of the national language. It made constant and silent war upon those Catholic institutions which could in any way compete with its schools.

Let us pause a little upon this last point. Though the Constitution of 1857 allowed freedom of education, so many restrictions were placed upon the Free Schools that they could scarcely develop or bear the fruit of which they were certainly capable. For motives which are apparent, Catholic teachers had to be brought from foreign countries. The anti-Catholic Laws of Reform which Don Porfirio Diaz attempted to deal in a tolerant spirit with the whole country, left notwithstanding the teaching bodies of the religious instructors in an abnormal condition. After the triumph of the Liberal party, there was a complete exclusion of all Catholic teachers from the educational field; and although later on some of them were admitted, they were never allowed to occupy directive positions or chairs of any im-

portance, as, for instance, of history, philosophy, or ethics. Indirectly the programmes of the preparatory schools of Mexico City were imposed on all the States and even on the Free Schools.

The validity of the studies made in the free colleges was never officially recognized, nor did the Government even consent to send official examiners to them (except in Guadalajara). These schools were obliged, if they wanted to have students, to renounce their own classical programmes and adopt those of the Government, and to send their students privately to be examined in the official schools. The State went so far as to follow the suicidal measure of making the examinations of the students of the official schools as easy as possible, and even of approving them without any examination, it being sufficient that they should have attended a certain number of classes in the Government institutions. The alumni of the Free Schools, however, were required to make three *muy bien* marks before they were simply approved. Such was the freedom of education in the times of Justo Sierra and of his Secretary, Acequiél Chavez.

The sad consequences of Liberal education are shown by the small number of men of letters to-day which it has produced. The ever-widening division among the educated classes into every kind of erroneous system of social revolution is evidenced in the writings published by the Ministers of Instruction, Vasquez Gomez and Nemesio Naranjo. We refer the reader to these writings because, as the work of Liberals, they have incontestable authority.

The Catholics were careful to preserve their own religious training as well as their literary and classical traditions without neglecting the brilliant scientific work they had done in the past; and they tried to establish and raise up their children along the highest moral and intellectual lines. Almost immediately after the death of Maximilian, the *Catholic Societies* spread primary Free Schools all through the country. After a few tentative attempts in Mexico City, the Jesuit Fathers founded the Catholic College of Puebla (1870) and the no less famous College of San Juan Nepomucene of Saltillo (1878), which were superior during many years to those of the government on account of their scientific instruction and their literary successes. After them came the Scientific Institute of Mexico City (1896), that of San José of Guadalajara (1906), which gave to the country (even in spite of having been subjected to governmental interference) an instruction superior to that of many similar institutions in Europe and even in the United States. In these last years, other religious Orders and the secular clergy founded a great number of institutions for secondary teaching, for commerce, arts, and trades; and primary schools were established in the European fashion with acknowledged success. Among these may be mentioned the Schools of the Christian Brothers and of the Marist Brothers, those of the Salesians, who had their Schools of the arts and commerce in Mexico City, in Puebla, Guadalajara, Monterrey, and in Morelia; and the Catholic Normal Schools of Puebla and of Guadalajara, which were directed by laymen.

All the Seminaries of the country had been already formed on the plan

of studies used in the Gregorian University at Rome; they also modelled their curricula of studies and discipline, their religious and clerical education, under the inspiration of professors or directors who had been educated in Europe. In many of these Seminaries were teachers thoroughly acquainted with the social and intellectual movement of Europe, who gave lectures on Catholic social action, thus initiating among the clergy a real campaign in favor of the working class. The Seminaries of Mexico City and of Puebla had been turned into Universities, and the latter one gave university courses even for laymen. In Guadalajara, there was a Catholic school of law as a preparation for the establishment in the near future of a University there. In Mexico City an Academy of higher studies of medicine and of sociology were about to be established.

The education of women of all classes was perhaps the one to which most attention was given all over Mexico. The Presidents, Manuel Gonzalez and Porfirio Diaz, brought over from France the Sisters of the Sacred Heart, in whose Colleges of Guanajuato, Mexico City, San Luis Potosi, Guadalajara and Monterrey, young girls were being educated in the sciences, social customs, and domestic occupations, with as much perfection as in the most civilized nations. In this work the Carmelite Sisters, the Sisters of the Incarnate Word, and many others, were occupied in the higher branches of education as well as in the elementary schools, asylums, day nurseries, reformatories, etc.

Probably from 4,000 to 6,000 Catholic Colleges were in existence in Mexico, where the rising generation were being taught their civic, moral and religious duties; and their graduates were spreading over the country a social, intellectual and scientific culture with a success which the official institutions never succeeded in reaching.

All these establishments of virtue and learning have been demolished by the vandalism of the past four years. Their libraries and scientific laboratories, their museums, their works of art, and their educational equipment have been destroyed through the rapacity of the soldiers. Their professors have been imprisoned, robbed, or sent into exile, and their teaching absolutely forbidden. No one can say that this has been done to spread culture or learning or virtue; and in consequence the civilization of Mexico has now reached the low level with which it began in the earliest days of the Conquest.

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Among the sources consulted for this article, which has been translated for the REVIEW by the Rev. David Ramos, O.F.M., of Brooklyn, N. Y., are the following: MENDIETA, *Historia Eclesiástica Indiana*. México, 1870; BETANCOURT, *Crónica*. México, 1697; ARRECIVITA, *Crónica Apostólica*. México, 1792; J. GARCIA ICAZBALCETA, *Vida de Fr. Juan de Zumárraga*. México, 1881; *Discurso sobre la Instrucción Pública a principios del siglo XVI*, *Obras, Colección de Autores Mexicanos*; DAVILA Y ARRILLAGA, *Con-*

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CHRONICLE

A brief announcement by the N. C. W. C. *News Service* in the early days of February had a pathetic interest for the writer and others who had participated in the Oxford Conference during August of last year. It chronicled the tragic death of Madame de Noaillet who, with her distinguished husband, the Chevalier Georges de Noaillet, had been identified with the movement which culminated in the establishment of the Feast of Jesus Christ the Social King. On the very day that the death of Madame de Noaillet was announced the writer received from her a gracious invitation to attend, as editor of the CATHOLIC HISTORICAL REVIEW, the I. K. A. conference which is to be held at Paray-le-Monial in the early days of August. Shortly before her death Madame de Noaillet had in conjunction with her husband founded a characteristic periodical, *Au Christ Roi*, in the second issue of which occurs the following tribute to her memory:

Mlle Marthe Devuns appartenant à une famille de la Nièvre, était née le 29 novembre 1865. Conférencière attitrée de la Ligue Patriotique des Françaises, elle s'acquît rapidement une notoriété très justifiée dans les milieux catholiques par son éloquence persuasive, son activité et son dévouement.

Elle avait épousé un des membres les plus en vue de l'Association catholique de la Jeunesse Française, M. Georges de Noaillet, lui-même conférencier distingué, fondateur de Syndicats et de Mutualités agricoles, très versé dans les questions sociales.

Après la mort du baron de Sarachaga, fondateur du Musée Eucharistique de Paray-le-Monial, M. de Noaillet, nommé administrateur du *Hiéron*, se consacra, ainsi que sa femme, au développement de ce musée où sont rassemblés les documents les plus intéressants concernant l'histoire du culte eucharistique et du Règne social du Christ.

Peu à peu, cette pensée du *Règne Social de Jésus-Christ*, de sa royauté spirituelle sur les nations, devint la pensée dominante de leur vie.

La crise d'autorité, triste fruit de la Réforme, cause initiale de l'anarchie dans laquelle se débattent les sociétés actuelles, ne peut se résoudre que par la reconnaissance de la souveraineté divine.

Pénétrés de cette grande vérité sociale, M. et Mme de Noaillet consacrèrent désormais toute leur activité à montrer, dans le Christ-Roi, le remède opportun et salutaire à la décadence universelle.

Vivement encouragés à Rome par le Saint-Père lui-même et par le Cardinal Laurenti, M. et Mme de Noaillet entreprirent alors cette enquête auprès des Archevêques et Evêques du monde entier qui, après bien des vicissitudes, aboutissait l'an dernier à l'Encyclique pontificale instituant la fête du Christ-Roi et la fixant pour l'univers entier au dernier dimanche d'octobre.

Intelligence supérieure, volonté énergique et tenace, esprit clair, à la

fois scientifique et pratique, Mme de Noaillat avait été, sinon l'inspiratrice, du moins la grande animatrice de cette propagande.

Elle fut, très évidemment, l'instrument providentiel dont Dieu se servit pour répandre, dans l'élite de l'Eglise catholique, la grande pensée du pontificat de Pie XI.

L'œuvre principale à laquelle elle avait consacré sa vie, s'est achevée dans les inoubliables fêtes du 26 décembre dernier, où le Pape célébra lui-même la première messe liturgique du Christ-Roi. — Ce fut pour Mme de Noaillat une joie immense d'y assister.

Mais il restait à saisir l'élite catholique du véritable sens de l'acte pontifical. Il fallait faire comprendre à tous l'urgente nécessité de remettre Dieu à sa place, non seulement dans l'individu et la famille, mais dans les sociétés et les lois qui les régissent.

C'est le noble but que s'est assigné la revue du Christ-Roi, dernière inspiration, tâche inachevée, legs suprême de la grande chrétienne qui vient de disparaître.

Les pages qui vont suivre, entièrement écrites par elle, paraîtront à nos lecteurs comme le testament mystique de cette âme ardente et passionnée, âme vraiment apostolique, dont les facultés sont restées tendues, jusqu'à la minute suprême, vers un but splendide et unique: la restauration dans le monde d'un Ordre social chrétien par la *Pax Romana*.

Le Sacré-Cœur, dont elle était la fidèle servante, lui a donné une dernière marque de prédilection en l'appelant à Lui en ce premier vendredi du mois de février 1926.

Si elle laisse sur cette terre des cœurs brisés par sa mort soudaine et tragique, elle laisse également autour d'eux le rayonnement d'une vie admirablement remplie au service de Dieu et de son Eglise.

An interesting find by the archaeological service of the French High Commissariat in Syria gives evidence of the work of European missionaries in that region nearly one thousand years ago.

In a grotto, difficult of access, located near Tripoli, a series of paintings have been found, dating apparently from the time of the Crusades. The work represents Saint Marine, a saint greatly venerated by the Maronites.

An interesting detail was noted in one of the paintings, which represents the saint as a young girl at the time of her entrance into the convent. She is represented holding a book in her hand. The book is none other than the *Speculum puerorum* or *Children's Mirror*, which was the principal school book of the Middle Ages, the work of a French monk, Isembart, of the Abbey of Fleury-sur-Loire, who when he compiled this work in the eleventh century, would have been surprised to know that it would be used to civilize and instruct the young Maronites on the far shores of the Mediterranean.

The Academy of Inscriptions and Belles-Lettres, of which a priest, Abbé Chabot, is now the head, devoted its recent session to the study of some discoveries made by two Religious.

Father Gérin-Ricard reported the discovery of a shrine antedating the Christian era in a cave near Roche-Pertus, in Provence. In the shrine were found débris of an architectural character, men's heads of stone, some statuettes representing birds and fish, together with a large number of human skulls, probably the skulls of enemies vanquished in battle and sacrificed in the shrine.

M. Camille Jullian, the historian of French antiquities, is of the opinion that this monument dates from at least the third century before Christ.

General Gouraud, a member of the Academy of Inscriptions, has reported to his colleagues a letter from Father Dhorne, relating the discovery in a pillar of the mosque El-Agusa, in Syria, of a letter written in Latin and addressed by a Templar, Gerard de Ridefort to another Religious, Friar Eudes de Vendôme. This document, which antedates the year 1184, announces the landing at Tyre of a Templar who was probably having difficulties with his order and who was later imprisoned.

Discovery of prehistoric mounds which may cover the "lost city of Opis," long sought by early Greek geographers, was announced in a report received March 30 from Professor Stephen Langdon, leader of the Field Museum-Oxford University Mesopotamian expedition, by D. C. Davies, Director of the museum at Chicago.

Finding of perfect specimens of painted pottery sixteen miles north-east of Kish in the biblical plain of Shinar was reported by wandering Arabs and led Professor Langdon to the location of three ruined Sumerian cities. After a study of the pottery and inscriptions on clay tablets he reported the possibility of the ruins being the site of the "lost Opis."

"If the group of ruins really covers the ancient city of Opis, we have recovered material which goes far in explaining the origin of human history," Professor Langdon said. "These cities, built by the founders of civilization in Mesopotamia, were ruins throughout the long history of Sumar and Akkad and Babylon."

The cities now being excavated are known as Tal Barghuthiyat, Jamdet Nasr and Jamdet Ubaid. At Jamdet Nasr, Professor Langdon stated one of the earliest known sites of Sumarian civilization had been discovered. The city was abandoned after a great fire before 3,000 B. C. In the ruins the expedition has found pottery manufactured "by an art lost five thousand years ago, and the only complete set of painted household ware ever obtained in Babylonia."

The highly colored pottery is so luminous, Professed Langdon reported, that when uncovered "a warm glow seems to pervade the moldy chambers."

Additional assurance of the antiquity of the relics found was given by the discovery at Jamdet Nasr of clay tablets inscribed with the earliest known Sumerian pictographs and signed with carved stone seals used as signatures on clay documents at least 5,100 years, the report said.

Dr. Berthold Laufer, Curator of Anthropology at the museum, said that the painted pottery represented an art which perished absolutely at least

fifty centuries ago. Specimens of the pottery will be exhibited here next year.

The expedition's work is being carried on in what is reported as a "desolate and unsafe region, waterless and roadless," and only the hope of history-making discoveries tempts the scientists to continue the research.

Complying with the request of the Right Rev. Denis Joseph O'Connell, D.D., Bishop of Richmond, Va., to be relieved of his See, because of ill health, His Holiness Pope Pius XI has promoted him to the Archepiscopal Titular See of Mariamne. Bishop O'Connell is 77 years old.

Bishop O'Connell was born at Donoughmore, County Cork, Ireland, January 28, 1849. He studied in the American College at Rome and was ordained a priest on May 26, 1877. Following his ordination he carried the decrees of the Late Plenary Council of Baltimore to Rome and returned, as secretary to Bishop Conroy, delegate to Canada and Newfoundland.

Following the death of Monsignor Hostlot in 1884, Father O'Connell was made rector of the American College, Rome. He was made a domestic prelate March 20, 1887, and continued as rector of the American College until July, 1895, when he resigned to act as vicar of Cardinal Gibbons for his titular Church, St. Maria, in Trastevere, Rome.

Father O'Connell became the third rector of the Catholic University of America in 1903, and on December 16, 1907, was elevated to the titular See of Sebaste. He was consecrated Bishop by Cardinal Gibbons at Baltimore on May 3, 1908, and on December 24, 1908, was appointed Bishop Auxiliary of the Archdiocese of San Francisco.

On May 7, 1909, he was succeeded as rector of the Catholic University by the present rector, the Right Rev. Thomas J. Shahan.

Bishop O'Connell, who now becomes titular Archbishop of Mariamne and retires from active life, is widely known and beloved in the Southeast. He was reared in Charleston and has always been considered a South Carolinian despite his clerical and episcopal labors in Rome as rector of the American College, in Washington as rector of the Catholic University, in San Francisco and in Virginia as bishop.

A Paris despatch of March 20 says:

Brandt Whitlock, former American Ambassador to Belgium, and Right Rev. Thomas J. Shahan, rector of the Catholic University of America, have agreed to serve on the international committee now being constituted to publish an account of the life and character of the late Cardinal Mercier.

Raymond Poincaré, former President and premier of France, and Mgr. Baudrillart, rector of the Institut Catholique of Paris, are the French members of the committee. England is represented by Lord Halifax, one of the Anglican Church representatives in the famous Malines conversations looking toward a union of the churches, and by G. K. Chesterton, a Catholic. The committee probably will meet in Brussels or Malines some time during the Summer.

It is a great tribute to the Catholic University of America and its distinguished Rector to be identified with the enterprise. Cardinal Mercier was particularly interested in the university from its foundation and was a lifelong friend of Bishop Shahan.

An English Jesuit, Father Henry Day, who recently visited the United States, indulged in some serious criticism of American Catholicism in an interview shortly after his return to England. Father Day's visit was too brief and his possibilities of gaining first-hand information were too scant to warrant his indictment. A more distinguished English ecclesiastic, the venerable Cardinal Gasquet, has visited the United States more than once. His Eminence is quoted as saying to fellow-countrymen on one occasion:

We are able to learn much from the vigorous life of the Church on the great Continent of America; and one of the things that must strike all who visit the United States is the marvellous organization of Catholic societies; and, above all, the cosmopolitan character of those organizations. People of all nationalities and shades of politics, people of every grade of society, from judges and doctors to humble artisans, stand shoulder to shoulder in profession of their common faith, and are ready to defend its interests by their united power. On all hands one can see the effect of this power of union amongst Catholics; in the redress of Catholic grievances and even in the purification of public life...one naturally thinks of the education question, and, again, the Catholics of the United States set us a noble example. They will have nothing but Catholic schools, and refuse to allow their children to be educated in the non-religious establishments. Though they have to pay the State tax for education, they will not use the schools.

This, says the *Ave Maria*, is the sort of publicity we like to receive through foreign visitors. One moral of this specimen is, not to judge of a country by what you see of it through the windows of a train.

In "Notes on Rare Books" the *New York Times* says in its issue of February 26:

The origin of European type-founding—the essential preamble to printing from movable type—has long been a vexed problem to students of the history of printing. The examination of the subject had been undertaken by a number of commentators who had, from time to time, formulated various technical hypotheses which were soon found to be erroneous.

A new interpretation of this exceedingly difficult problem—and one which appeals to us as extremely well-reasoned and reliable—has just been published in the monograph by Herr Gustav Mori, "The Essence of Gutenberg's Invention." This appears in a superb, scholarly translation in Vol. II, No. 2, of "Ars Typographica," edited and published by Douglas C. McMurtrie. The translation was made, apparently, by the editor, with the

assistance of Mr. Otto W. Fuhrmann, to whom chief credit is given for clearing up the technical passages.

Herr Mori, who is librarian and historian of the Schriftgiesserei D. Stempel A.-G. of Frankfurt-A.-M., Germany, applies laboratory methods, as the editor points out, "in his efforts to determine the progressive stages in the development of movable types. * * * He has brought to the study of the origins of typefounding the experience of a practical typefounder." He has spent thirty years in this field of endeavor; obviously what he has to say is deserving of the most careful attention. A note of convincing earnestness and a strong logical progression in his conclusions, throughout this essay, will not fail to impress his readers.

The starting point of Herr Mori's discussion revolves about the fact that wood-block printing had been the original process on which printing with movable types was based. Wood-block wore out or cracked, and it became necessary to employ a more resistant material to meet the severe requirements of taking impressions. This was provided for by the technique of reproduction in metal, through the process of casting in sand. This process, Herr Mori points out, is still being practiced to-day in a modified form. From the original use of it, through a natural progression, came the casting of type from wooden models.

The transition from the xylographic text to the casting of type did not offer any great difficulties. The first thing for the type cutter to do was to engrave into a wooden plate all the characters he needed, including the ligatures and punctuation marks of the type selected for reproduction, in a way which would allow the type face only to stand out, while all the area which was not to show in printing was, of course, cut deeper.

Woodcuts, too, were sometimes reproduced by the metal technique, and a number of these reproductions, technically known as "shot prints," are in existence to-day.

Declaring that the Catholic Church had been the pioneer in fostering journalism as it had been in other professions, William H. Gregory, New York newspaperman, recently told the members of the Association of American Schools and Departments of Journalism, at the Newspaper Club, that St. Peter Canisius founded the first school of journalism, in the Sixteenth Century.

Mr. Gregory said that the famous Jesuit scholar had founded his "College of Authors" during the days of the Lutheran controversy in Germany with funds supplied by Pius V. This institution was designed to develop Catholic writers to combat the assaults on the Church by the propagandists of Lutheranism.

The writer, Don Riveiro, according to reports received from Madajoz, has discovered in the archives of the Carmelite Order a priceless manuscript, written by Saint Teresa in her own hand in the year 1580. The document is said to be of the greatest religious and literary interest and the report says that it will be published at an early date.

The remains of the famous Crusading Knight, Philip d'Aubigny, the "faithful teacher" of the young King Henry III., and one of King John's Councillors, were recently discovered in Jerusalem when his tomb was uncovered in order to preserve the tombstone.

As the knight's resting place is situated immediately in front of the Basilica of the Holy Sepulchre the inscription and coat of arms on the tombstone were being threatened with defacement by the constant tread of pilgrims' feet. The work of preservation was inspired by Sir Ronald Storrs, District Commissioner of Jerusalem, approved by the Latin, Greek, and Armenian Communities, and carried out by the Government authorities under the direction of Mr. Holliday, the Civic Adviser.

All the authorities showed keen interest in the excavations. The High Commissioner, Field-Marshal Lord Plumer, with Lady Plumer, Sir Ronald and Lady Storrs and others were among those to visit the site during the operations. Much credit is due to Dr. Garstang, Director of the Board of Antiquities, and to Mr. Holliday, for the delicate regard shown to the remains of the Knight. Other members of the Department of Antiquities present were Père Vincent, O.P., and Fr. Gaudentius Orfali, O.F.M.

The inscription on the tombstone is of particular interest, since it is the only one in Latin to be found in or around the Basilica.

With the coat of arms—four fusils in fess—the inscription has been copied by men of learning from many parts of the world. Every other Latin inscription—those around the Edicule of the Holy Sepulchre as well as those on the tombs of the Latin kings and princes of the crusading period—was lost in the fire at the Basilica in 1808. Philip d'Aubigny's tomb escaped their fate because it was securely hidden beneath a stone bench, which served the Mussulman doorkeepers as an "outer office," where they practiced their extortions on the pilgrims to the Holy Sepulchre.

The tomb was brought to light with the bench in 1866 during excavations by the French and Russian Governments.

Philip d'Aubigny was for some time Governor of the Channel Islands, and as one of the Councillors of King John is said to have been the first person to sign Magna Charta after the king.

He first came to Jerusalem in 1229, when he joined Frederick II., and was present at the self-coronation of Frederick as King of Jerusalem.

He returned to England shortly after, but in 1236 he was again in the Holy City, not as a Crusader, but as a pilgrim. During his second visit he succumbed to a pest.

When he was dying he expressed a wish to be buried at the foot of the Basilica of the Holy Sepulchre, which he had loved so well. His humility, however, led him to request that his body should not lie beside the Basilica in a natural way, but should be laid leaning against the foundations, as though his Faith rested on the Crucified Saviour, the foundation of his Faith. It was in this position that his remains were found.

Philip also requested that his body should lie so as to be trodden on by all those entering the Basilica. In fact, the tomb is between the two great

portals of the church, so that it is almost necessary to walk over it to enter the precincts of the Basilica.

On Saturday, February 12, the first stone was laid of what should develop into one of the most interesting and instructive institutions in Rome, the Pontifical Institute of Christian Archaeology. The site is in the part at present not built upon, of the area recently acquired by the Holy See, described as Sant' Antonio almost adjoining St. Mary Major's. The existing buildings after in all probability being gutted and rebuilt, will provide place for the Lombard College, the Oriental Institute established by Pope Benedict XV in conjunction with the Oriental Congregation (at first housed together with the Congregation, then transferred to the Jesuits' Biblical Institute) and the Russian seminary and church. Among the leading figures in Christian Archeological Rome circles present was Mrs. Strong. Dr. Ashby was prevented from attending. Mr. Randall, Secretary of the British Legation, was also present. The actual ceremony was that of the blessing and laying of the foundation-stone. Cardinal Bisleti, Prefect of Seminaries and Studies, was at the side of the Cardinal Vicar, with Mgr. Respighi, Papal Master of Ceremonies, Caccia, Dominionini, and other prelates.

Fr. Mark Sales, a Dominican of the Piedmontese Province, has been appointed Master of the Sacred Palace in place of the late Fr. Lepidi.

The Master of the Sacred Palace is one of the four Palatine Prelates, and ranks immediately after the Auditors of the Rota. He is considered the official theologian to the Pope, and is *ex officio* a member of the Congregations of the Holy Office, Rites, Oriental Affairs, and Examiner of Bishops and Clergy in Rome. His duties include the revising and approving of all books published in Rome.

Fr. Mark Sales, the new Master, is the eighty-sixth successor of St. Dominic, who was first appointed to the office by Pope Honorius III. in 1217. The office is confined to the Dominican Order. In the Order the Master has precedence of all except the Master-General or one ruling the Order as Vicar-General.

His duties are many. In addition to attendance at the Congregations, his work includes the revising and approving of all books published in Rome.

Of the eighty-seven holders of the office, twenty have been raised to the Sacred College of Cardinals, ten have been chosen to rule the Dominican Order as Masters-General, and twenty-four have been appointed Bishops or Archbishops. After St. Dominic, the greatest amongst their number was Blessed Albert the Great, but many others have been very famous in the history of the Church, for example, Cardinal Torquemada, brother or cousin to the great Inquisitor, who received the title of *Defender of the Faith* in 1439 for his defense of the Papal prerogatives against the schismatical Council of Basle, a title revived in favour of Henry VIII.

Two Englishmen held the office towards the end of the fourteenth century, William Bottlesham and William Andrews. Bottlesham (or Boderisham) was a great Cambridge Doctor, who became in turn Provincial of the English Dominicans, and Bishop of Bethlehem, Nantes, Llandaff, and Rochester, in which latter See he died in 1399. William Andrews was Prior of the Dominicans at Guildford, in Surrey. In 1373 he was promoted to the See of Achonry, in Ireland, but apparently resided in Rome, where, in 1379, he was Master of the Sacred Palace. He died in 1385.

During the Schism of the West, St. Vincent Ferrer was Master of the Sacred Palace at Avignon. St. Thomas Aquinas is said by some historians to have held the same office, but incorrectly.

The *Tablet* (London) says:

That useful paper, *La Documentation Catholique*, has translated from the *Epoca* and other journals some strange facts about a recent affair in Portugal. Nearly two years ago, Senhor Azevedo do Souto presented to the Faculty of Medicine at the University of Coimbra a thesis for the doctorate, called *Lourdes e la Medicina*, which practically means in English "Lourdes and Medical Science." The anti-clericals were shocked; and they succeeded in persuading the Minister of Education in Lisbon to issue a decree declaring "null from beginning to end" all the academic proceedings in connection with the thesis. The excuse made was that a paper on Lourdes was "purely confessional" and "absolutely foreign to the scientific character of the Faculty." Of course this opened a wide question, of prime importance to Coimbra's proud old University. The Professors of the Medical Faculty met and adopted a formal protest against the Minister's meddling in business which was exclusively the Faculty's own. They said:

This Faculty does not admit that His Excellency the Minister of Education is competent to pronounce on the character of the value of theses for the doctorate, or on any other test undergone by a candidate who wishes to practise in the medical profession.

The Portuguese Freemasons were with the Minister almost to a man: but the Faculty took their grievance right up to the Supreme Court of the Portuguese Republic, which unequivocally upheld the Faculty and condemned the Minister. *La Documentation Catholique* reminds us that there was a similar case in Lyons, thirteen years ago, when a lady, Dr. Jeanne Bon, presented a thesis called "Some Lourdes Cures." Dr. Bon was a brilliant student, who had steadily marched on from one academic success to another; but the Faculty rejected her thesis on the ground that it was "not of a scientific character." Only once before had the University of Lyons behaved thus to a doctoral thesis; and that was in a case of fraud.

The Mediaeval Academy of America has recently been incorporated with the purpose of conducting and promoting research, publication and instruction in all departments of the letters, arts, science and life of the

Middle Ages. The president is Professor E. K. Rand of Harvard; the vice-presidents are Professors Manly (Chicago), Haskins (Harvard), Willard (Colorado); the treasurer is Mr. John Nicholas Brown; the clerk Dr. Ralph Adams Cram. The council consists of Mr. G. A. Plimpton of New York, and Professors P. S. Allen (Chicago), C. H. Beeson (Chicago), G. R. Coffman (Boston), G. H. Gerould (Princeton), L. J. Paetow (California), A. K. Porter (Harvard), W. W. Rockwell (Union Theological Seminary), J. H. Ryan (Catholic University), J. S. P. Tatlock (Harvard), J. W. Thompson (Chicago), Karl Young (Yale). The officers include businessmen and artists as well as students of ancient and modern languages and literatures, mediaeval religion, philosophy, history, art and education; and an equally broad membership is intended. A considerable number of Fellows, and of Corresponding Fellows in foreign countries, will be elected later.

The Academy maintains a quarterly journal, *Speculum*, of which the managing editor is Dr. F. P. Magoun, Jr., Harvard University, and in which it means to publish not only the results of research but also of broader character. The Academy proposes many other functions. One of the chief is that of serving as a clearing-house for information and a help to coöperation among those concerned in all the various sides of mediaeval study. Hitherto many a student of mediaeval literature, for example, has been more aware of researches in nineteenth century literature than of those on mediaeval history or philosophy. No studies have been pursued in a more hole-and-corner fashion. In this movement toward coöperation many hundreds of persons all over the world have already signified their interest. Enthusiastic response has been found in Britain and Germany; in France, especially through the Association Guillaume Budé; and in Belgium through Professor Maurice de Wulf, of Louvain, who during his stay at Harvard aided the inception of the Academy. Persons in any part of the world who are pursuing original research on any aspect of the Middle Ages are invited to send their names and information as to their subjects of study to the Clerk of the Academy, who acts as its secretary. The Academy will maintain relations with religious organizations, such as the Benedictine order, concerned in the mediaeval studies. Large coöperative enterprises are particularly needed in the mediaeval field, and already members of the Academy are taking a hand in several such projects. Later it hopes to grant much-needed financial aid to investigations on the Middle Ages and to publish their results, but it has no funds for such purposes at present. Its usefulness will obviously be increased when it is able to establish a suitable local habitation, with a library, accessible records and archives, and meeting-quarters.

The Middle Ages on their literary and artistic, their historical, religious and intellectual sides appeal to many persons of cultivation as well as to special students. The Academy has been greatly encouraged already by the large generosity of individuals, but it desires equally the support of a large number of smaller contributors. There are various forms of membership in the Academy. Any person anywhere in the world interested in

becoming a member may obtain further information from the office of the Academy, room 312, 248 Boylston Street, Boston, Mass.

The *Ave Maria* says:

Increased interest in Dante, the result of new editions of his immortal masterpiece, with better notes, etc., has not had the effect, we are glad to notice, of reviving the old controversies as to the great Florentine's immorality or orthodoxy. This is doubtless due, in great measure, to the testimony borne by England's foremost Dantean scholar, Dr. Moore, of Oxford University. His books have made it perfectly clear that to consider the world's poet as other than a loyal Catholic is to mistake denunciation of abuses in discipline for the impugning of dogma. As to Dante's private life, only his worst enemies ever accused him of immorality. No doubt, he was what the Scotch and French call a difficult person—a "factions and turbulent spirit," according to Alban Butler,—but it is certain that he was neither a heretic nor a profligate.

To refer to Dante or Savonarola as a pre-Reformation Protestant, a hater of the Papacy, etc., is a stultification.

The *Commonweal* announces that through the generosity of Mr. John S. Leahy, of St. Louis, Mo., it is enabled to offer the sum of \$1,000 as a prize to the author of the most significant essay on Dante and his work. It says:

The purpose of this competition is not to call forth learned and technical contributions from Dante scholars on minute matters of philology, chronology, or mediaeval science. The appeal is directed especially to those who, without necessarily being Dante specialists, have meditated earnestly and thought seriously about the practical and human value of Dante's poetry.

There are many persons in every country, deeply interested in problems of life and history, who in their anxious search for social, ethical and religious solutions have been brought into intimate contact with the ardent zeal and the deep insight of this passionate political and moral Florentine. Such men would be the ideal contestants for this prize. The most welcome essay would then be an enquiry into the particular quality of Dante's appeal, different, it seems from that of other poets; into his present-day importance as a religious force, so clearly shown by the solemnity of the Church commemoration of the sixth centenary of his death; into the abiding efficacy of his moral earnestness, of his bitter rebukes and hopeful entreaties, which, constantly reinterpreted from century to century, are still listened to attentively by those who strive to learn the meaning of life and of its institutions.

This peculiar nature of Dante's significance, so telling no doubt because of the supreme excellence of his art, but yet not at all

limited to artistic and literary interests, seems to be revealed by many sometimes slight, sometimes important, manifestations. We are amused, no doubt, at seeing Dante busts so often and in such strange surroundings; but we are not amused at the sight of a poor unschooled Italian mother groping through the mysterious pages of his book in search of spiritual solace. We cannot help noticing the various interests of the many Dante societies and leagues scattered all over the surface of the globe, nor can we fail to record the instances of sceptical readers won over by this signal example of intelligent and monumentally synthetic belief.

What is the reason for this variously significant and influential but surely undeniable moral efficacy of the poet? Is it because the modern mind, in its spells of dissatisfaction with materialism, with relativism, with worldly individualism, in its reactions against all the unavoidable shortcomings of our civilization, and against the misuse of modern advantages, looks around for an abiding standard and hopes to find it in the words of the mediaeval poet?

It seems, then, that in the case of Dante more than elsewhere, our love for his poetry resolves itself into a need of his thought; that in the divine poem we inevitably and preëminently look for the warrior, the ethical reformer, and the religious teacher who fights battles more than he writes verses and cuts with the pen as though it were a sword; that his poetical message resounds in our hearts as though it came from the pulpit or from the throne. And so many who are distressed by the economic aberrations of contemporary social living summon to their side Dante's furious denunciations of injustice; hopeful souls not infrequently turn to the powerful unity of his system, which, in its Christian universality and Roman internationalism, would free this world from evil and bring it close to God; and others are encouraged by his vision to hope for the blessed reality of the Everlasting City, where there shall really be peace in the Kingdom of Christ.

All these persons are, from our point of view, amply qualified to write an essay on Dante as the eloquent spokesman of one side of our eternal aspirations—aspirations that constantly emerge, constantly are overcome and always reappear. Such prospective contestants should not consider themselves handicapped by an insufficient mastery of the minutiae of Dante scholarship. The delver is often useful and sometimes invaluable, but he is seldom a creative essayist or a master of perspective. We shall be interested rather in their warmly human approach to the abiding human interest of Dante, and in their power to make what they say approximate, as nearly as possible, to the beautiful art of his language.

The Catholic University of America has long been identified with the

study of Dante. Its Rector, Right Rev. Thomas J. Shahan, D.D., has stimulated the study of Dante's works by generous patronage and support extended to the Dante Society of the University. His active interest is manifested by an attractive series of lectures given annually during the session of the Summer School of Sisters' College. These lectures are usually devoted to some cultural aspect of the works of the great Florentine. It may also be noted that one of the most recent scholarly contributions to Dantean literature, *The Political Philosophy of Dante Aleghieri*, is the work of Dr. Rolbieck; Professor of The History of Philosophy at the University.

Determination to make the annual convention of the Federation of College Catholic Clubs, which will be held in Philadelphia July 6, 7 and 8, the largest and most successful in the history of the Federation, was voiced at the meeting, held in the clubroom of the Women's Automobile Club, in the Hotel Walton, Philadelphia.

Reports of the work already done in preparation for the convention were submitted by the various chairmen, and plans for further procedure were outlined by the chairman, James P. Costello.

The attractions which the Sesqui-Centennial celebration will offer proved the chief influence in bringing the convention to Philadelphia this year, instead of the Cliff Haven, on Lake Champlain, New York, where it is ordinarily held. A programme of social functions is being arranged for the visiting delegates, to supplement the attractions of the Sesqui-Centennial exhibition.

Approximately 300 delegates, representing 90 colleges and universities of the United States, Canada and Europe are expected to attend. Invitations have been extended to Oxford and Cambridge Universities, England, as well as to schools on the continent.

The convention meetings will be held in the various buildings of the schools in this city that are members of the Federation.

The Imperial German Academy of Scientists, of Halle (Saxony, in Germany), has recently elected the Reverend Father M. Gusinde, S.V.D., assistant curator of the Museo di Etnologia y Antropologia de Santiago de Chile, and also professor of ethnology and linguistics in the Catholic University of Santiago, to its membership, in recognition of his distinguished achievements in scientific research in the departments of ethnology and linguistics, and in zoölogy and botany as well. In recent years Father Gusinde has made four excursions into the regions of Tierra del Fuego, for

ethnological and linguistic research among the three still existing tribes named Ona, Yagan, and Alakaluf.

The Academy at Halle is one of the oldest academic societies in Europe, having been established in 1652, and approved by the Emperor Leopold I, in 1677, under the title of The Academy of the Holy Roman Empire of the German Nation.

An interesting exhibition of the art of the Middle Ages was opened at the Bibliothèque Nationale, Paris, on January 28. In addition to some rare tapestries it included a selection of unique Latin, Greek and French illuminated manuscripts, some fifteenth century colored prints that have never been shown in public, bookbindings, ecclesiastical ornaments, coins and medals. The exhibition included also such documents of historical value as contemporary copies of Magna Charta, the record of the trial of Joan of Arc, and the original record of the trial of the Knights Templar. Two concerts devoted to the music of the Middle Ages were given under the direction of Henry Expert.

The *Boston Pilot* commenting editorially on a splendid article in the *Month* on "The Catholic Church in America," by Father Parson says: He calls attention again to the indispensable part that the democratic dogmas of the Catholic Church have played in the upbuilding of our government and its institutions. Explaining his paradoxical assertion that the United States is for the most part, Protestant or non-religious in population, but largely Catholic in political thought and theory, he says:

"It may seem strange to many to hear that the American political tradition derives in the main from Catholic sources, and in particular from St. Thomas, and from the political theories of the Middle Ages. The political thought of the founders of the American Republic was that of the English and American Whigs of the eighteenth century, who derived it directly from the writings of Suarez and Bellarmine. This is particularly true of the origin of civil authority and of the end of law, in both of which the traditional American doctrine clashes sharply with the contractual and naturalistic theories of Rousseau. The demonstration that Suarez' and St. Thomas' theories are the same has been made exhaustively by Professor O'Rahilly. Thus the circle is complete."

This Catholic tradition of liberty enshrined in our constitution and embodied in our democratic institutions finds its expression sometimes in the utterances of our statesmen who are charged with the duty of protecting the rights of the common people against the encroaching tyrannies of un-American principles and practices. Thus during the late war the peace proposals of President Wilson were in many points the faithful echo of the utterances of Pope Benedict. And a Catholic paper has just remarked that "in his Washington Birthday anniversary address, President Coolidge expressed views which may be said to be corollary to the views expounded by Pope Pius XI in his encyclical instituting the Feast of Jesus Christ, King."

The Holy Father said that "evil has spread throughout the world because the greater part of mankind banished Jesus Christ and His laws from their lives, their families, and their public affairs." President Coolidge quoted approvingly Washington's own assertion that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable passports. Let us with caution indulge the supposition that morality can be maintained without religion."

This should help to allay the fears of the small minority in this country who view with alarm, the influence of the Catholic Church in the United States. The country has nothing to fear but much to hope for, from the democratic dogmas of Catholicity, which are woven so inconspicuously but nevertheless so inextricably into the texture of our national life. And this explains too why political theories or movements that aim to take away the right of the common man to life, liberty, and the pursuit of happiness, or under the guise of paternalistic schemes to deprive him of his individuality and of his due share.

In a late issue of the *London Tablet* there is a plea for closer friendship between English and American Catholics. The occasion of it is the Eucharistic Congress in Chicago.

.... Taking time by the forelock, we earnestly beg English Catholics to consider the possibility of going to Chicago in such numbers as to form a National English Contingent on a worthy scale.... We say English rather than British Catholics for a reason. Even among educated persons in the United States of America there lingers a notion that Englishmen, almost without exception, abandoned the Old Faith at the Reformation, and that there are hardly any English Catholics to-day. A case is known to us of an American lady recently expressing her astonishment on hearing that a certain Catholic priest (at that time on a visit to the States) was a born Englishman, ministering to other Englishmen, in a Catholic parish, on English soil. On this account we should like to see an English contingent at Chicago kept distinct from every other nationality. Our Irish brethren will not misunderstand our motive for proposing this.

American and English Catholics have need of one another. Both here and in the United States Catholics are under-represented in the supreme Legislatures, and are misrepresented in countless ways. Just as in England there can be none but Protestant Kings, so (in practice, though not in constitutional theory) there can be none but Protestant Presidents of the United States. In both countries the Church has to deal with Protestants who claim to be Catholics, and with enemies who say that a man can not be a good American or a good Englishman and a thorough-going Catholic at the same time....

In fostering an entente between English and American Catho-

lies we can not be justly charged with meddling. For a hundred years American and British Protestants have cultivated intimate relations. . . . Meanwhile the interchanges between American and English Catholicism have been little better than fitful and personal. We need to come together. In Palestine, in China, in Italy, and in many other countries which are, or may become, sources of anxiety, there prevails a mischievous idea that English is almost exclusively the language of Protestants, and that both Britain and the United States are Protestant Powers. World-politics can only muddle along while this error remains uncorrected.

What is believed to be the most unusual inscription and arrangement of a group of prayers ever achieved has been completed in the National Shrine of the Immaculate Conception on the campus of the Catholic University of America.

The *Salve Regina*, the *Hail Mary*, the *Memorare*, the *Magnificat* and parts of the *Litany of the Blessed Virgin* have been put in the so far completed walls of the shrine's crypt in gilded ceramics.

The numerous small gilded panels, each bearing a sequential fragment of the prayers, are themselves things of exquisite beauty. But of equal interest is their arrangement on the walls above the columns from more than a score of nations and about the many altars where daily the Holy Sacrifice of the Mass will be offered when the Shrine is completed.

In the apse which is to be dedicated to God the Father, the *Salve Regina* has been arranged in the ceramics above the five altars. In the apse of God the Son the ceramics unfold the *Hail Mary*, while the *Memorare* is written above the five altars in the apse of God the Holy Ghost.

The *Magnificat* and excerpts from the *Litany of the Blessed Virgin* are above the columns lining the side and back walls of the crypt. In each instance the ceramic is set immediately above the capital surmounting the individual column.

The inscriptions have worked out so that on one side of an altar in the apse of God the Son a ceramic bears the words "Blessed Is The Fruit" and on the other side a ceramic continues "Of Thy Womb Jesus." Between these inspired phrases at least one Mass will be said each day.

The collection of Oriental and general books bequeathed to Louvain Library by the late Bishop Casartelli was recently despatched from England. With the consignment the John Rylands Library of Manchester, England, has gone over the top with its promise to give 50,000 volumes to the reconstructed library which America has done much to restore.

The final shipment—the twelfth—consisted of sixty-eight cases containing 6,671 volumes. This brought the total to 55,782 volumes.

When the appeal was launched to help Louvain reconstruct its library, the bulk of the money was subscribed by America, while England pledged itself to provide 50,000 books.

The *Commonweal* in a recent issue says of the Catholic movement in America:

Since the pioneer year when dignitaries of the Church established an ideal for the Catholic University of America, a difficult battle with bleak realities has been the fate of the institution. Cultural pursuits are much less easy to foster than to talk about; and they go a narrow, rugged road when established plans for financial support do not materialize. But in a pamphlet which lists with just pride its varied achievements, the university proves that it has not been indifferent to the trust placed in it by clergy, religious orders and the laity. Excellent things have been done in Washington for the betterment of the Catholic educational system, for the higher theological training of studious priests, and for the development of general scholarship. From the university came the incentive for the organization of social action, now so brilliantly identified with the Welfare Conference and the Association of Charities. A host of able men have devoted themselves to the strenuous business of teaching, to research, and to the attempt at bringing Catholic points of view to bear upon the general life. In short, what has been done is a pledge. The future will see a vast improvement if the general body of those who ought to be supporters can be roused to see the capital importance of scholarship and intellectual leadership. Greater achievement must depend upon greater general alertness. It is time for sincere and serious meditation upon these words of Father James Ryan—"If science has warred on religion, if literature has become the ally of evil and error, are we not in a large measure responsible for such conditions because of our intellectual apathy?"

The appointment of Professor J. M. O'Sullivan, Parliamentary Secretary of the Department of Finance, to the Irish Ministry of Education has met with general approval. It is anticipated that he will make an excellent Minister and that the Executive will be strengthened by his membership in the Council. The problems that Professor O'Sullivan has to face are many and serious and in some sections of the country important reforms are necessary both in material school equipment and in raising educational standards. In view, however, of what has been accomplished under most critical circumstances in the past few years only a rank pessimist would doubt that actual constructive educational reforms are taking place. Professor O'Sullivan has occupied the Chair of History in the University of Dublin since 1910. He is a nephew of the Bishop of Kerry and was educated at St. Brenden's, Killarney, Clongowes and the National University, later studying at two German universities.

Professor O'Sullivan was one of the outstanding personalities at the Oxford Conference which was discussed at length in a former issue of the REVIEW. It was the writer's privilege to meet this distinguished Irish scholar frequently both in Oxford and later in Normandy where we were both doing research work in the interesting city of Bayeux.

It is interesting to note that the question of International Relations is receiving attention in this country from Catholic organizations. A lecture course under the auspices of the New York Archdiocesan Council of Catholic Women, of which His Eminence Cardinal Hayes is honorary president,, was given on the Friday afternoons of Lent at the Catholic Club, 170 West Fifty-ninth street with the following programme:

"The Doctrine of International Relations" given on Friday, Feb. 19, by Parker Thomas Moon, Ph.D., who holds the chair of International Relations at Columbia University. Professor Moon is the author of "Syllabus of Imperialism and World Politics," "The Labor Problem and the Social Catholic Movement in France," "Modern History" (with C. J. H. Hayes) and "International Relations." Professor Moon, who served on the American Committee to negotiate Peace during 1918-19, was recently elected president of the National Catholic Historical Association.

Edward Meade Earle, Ph.D., of the History Department of Barnard College, spoke on "Economics of International Relations" on Friday, Feb. 26. "The Papacy and International Relations" was presented by the Rt. Rev. Monsignor Edward A. Pace of the Catholic University of America on Friday, March 5.

On Friday, March 12, Professor Charles G. Fenwick, Ph.D., of Bryn Mawr College, discussed "The World Court." The lecture on Friday, Mar. 19, was devoted to the Locarno Compact, when Harry Carman of Columbia University was the speaker. "What Can Women Do for Peace?" was the question answered on Friday, Mar. 26, by Countess Irene de Robilant of the Italy American Society.

Recent attention has been turned toward a vast initiative of His Holiness, Pope Pius XI, in the interests of ecclesiastical culture and formation. This is the acquisition of a large structure on the Esquiline in the precincts of Saint Mary Major. The buildings will be adapted to the needs of four well-known ecclesiastical Institutes which form the object of special and loving care on the part of the Holy Father, that is, the Lombardian Seminary, the Oriental Institute, the Russian Seminary and the Institute of Christian Archaeology.

The placing of the first stone in the last-named edifice is chronicled elsewhere. This occasion marked the continuation of the Roman tradition in the matter of archaeological studies.

The second Institute, founded under the impulsion of His Holiness, Pope Benedict XV, awaited a definite systematization, distinct from the Biblical Institute, where it actually had its seat, while the third, the Russian Seminary, gave evidence of the desire of the Sovereign Pontiff, who saw the desolation of the so-called Orthodox Christianity. All these projects were the outcome of a solicitude worthy of the mind and heart of the Supreme Pontiffs.

The fourth Institute, the Lombardian Seminary, which saw its beginnings in the area acquired from the Convent of St. Anthony, had among its early students the youthful Achille Ratti, now Pope Pius XI. Through all

the years His Holiness has remembered this Institute with grateful affection.

The Lombardian Seminary will have its new and definite seat with the edifices mentioned above. Thus will be solved a problem that was long in the desires of many, especially of the two hundred or more students, of the Lombardian Bishops and of Upper Italy in general.

His Holiness expressed his desire to personally establish the confines of the Institute in its new seat and has given directions regarding the rooms and their appointments. Pope Pius has also made known his intention to give to the Institute its various properties, corresponding to the perfection of its functioning.

In a recent audience with the Administrative Committee of the Seminary, the Holy Father manifested his great satisfaction that the design so long maturing, had seen accomplishment at last, and expressed his great joy over the generosity of the Catholics of Lombardy who had contributed to the crowning of the Pontifical initiative.

By the death of Canon Edwin Burton, D.D., F.R.Hist.S., the Church in England, and especially the diocese of Westminster, lost an exemplary priest, an eminent scholar, a gentle and most lovable man.

Born in 1870, he was the eldest son of Major Burton, of the Royal Fusiliers, and of Sarah, daughter of Thomas Mosdel Smith, of Vimiera House, Hammersmith. He began his education at Baylis House, Slough, going from there to St. Edmund's College, Old Hall, and finally to Ushaw.

On leaving school he applied himself to legal studies, and was admitted a solicitor in 1893. Not long afterwards he gave up the prospects of a career in the Law and began his studies for the priesthood at Oscott, where he remained until his ordination to the priesthood in 1898.

In that year he resumed his connection with St. Edmund's College, Old Hall, which was to last for another twenty-one years. He began as a Classical tutor in the school, and there are many who remember with gratitude the thorough grounding that he gave them in the classics.

In 1902 he became Vice-President under Mgr. Ward, and in 1916 succeeded him as President. The following year he was made a Canon of Westminster. Unfortunately, his health gave way, and in 1919, acting under medical advice, he resigned the presidency, and was succeeded by Canon Myers.

From 1920 to 1924 he was rector of Hampton Hill, and finally he retired to be chaplain to the Dominican Nuns at Harrow.

It was not only as professor and president, but as a benefactor, that he will be remembered at St. Edmund's. As early as 1893 he gave the stained glass windows, now in the Shrine Chapel. To the shrine itself he was a generous contributor, and, with Mgr. Ward, he gave the Douay Martyrs' windows.

His writings were various and of great merit, but above them all stands out his classical contribution to Church History, the *Life and Times of Bishop Challoner*. It reveals him as a fascinating writer, and an exact

and painstaking student, and an historian of no mean parts. With Fr. Pollen, S.J., he edited *Kirk's Biographies of English Catholics in the 18th Century*, and *The Lives of the English Martyrs*.

Catholics in the British Empire number 15,256,399, according to statistics prepared by the editor of the *Catholic Directory* and published in the new edition of that annual. This total shows an increase of 295,687 over the figure last published.

Canada has the largest total, 3,633,663 (including a quarter of a million Catholics of the Ruthenian rite). England has 2,042,630 Catholics, Scotland 603,860 and Malta 215,864.

The Catholic population of the whole world, according to the *Catholic Directory* estimate, is 324,328,408. In English-speaking countries there are 43,119,999 Catholics. Thus more than one-eighth of the Catholics of the world live in English-speaking countries.

The continental distribution of the world's Catholics is indicated in the *Catholic Directory* as follows:

	Latin Rite	Rites Other Than Latin	Catholic Total
Europe (including the Philippines) . . .	185,265,194	5,514,019	190,779,213
Asia	14,516,573	900,000	15,416,573
Africa	3,231,228	40,000	3,271,228
America	112,190,464	600,000	112,790,464
Australasia	2,070,930		2,070,930
Totals	317,274,389	7,054,019	324,328,408

The question is often asked: Why cannot France cope with Germany? The answer may be found in an article entitled "Population and the Future" contributed to the *Atlantic Monthly* by Mr. Robert Sencourt. He says:

The French people do not care enough for children. They have managed to divorce the natural attraction of men and women from the instinct for family life, and since the days of Malthus, medical knowledge has provided them with the means of evading the natural—but to their unnatural taste the unwelcome—consequences of natural passion, by which in happier beings the supreme principles of love and life are consummated in unity. That is the peril for France, from which conscription could not save her in the past, and from which neither airplanes and submarines nor plagues and poisons are likely to be able to defend her in the future; but a genius for war can not compensate a race for a lack of surviving children.

— The Catholic Church, as is well known, is absolutely uncompromising in condemning contraceptives. Her laws on that subject express the instincts, and the prudence, of a society which

loves life. To the question, Will you commit suicide? The Catholic Church answers, "No, I do not wish my people to fight; I wish to preserve them not only in the unseen world but in this present world, so that they can enjoy even material well-being; and I wish to preserve them and increase them from generation to generation." But the Catholic principle is more than an instinct of self-preservation. As to tell the truth is the object of speech, so generation is, in the order of nature, the result of a consummated and sanctified natural attraction; and to interfere with this august scheme is, according to her, a grievous sin, at all times and in all circumstances.

But the Catholic Church is not strong enough in France to save the people as a whole, and it is interesting to consider what may save them.....

France is still great. In wealth, in power, in spiritual fervor, in intellectual activity, in patriotic enthusiasm, she is now a greater country than Germany. She is in much the same position as Germany was eighty or a hundred years ago.....

But as we look back at Germany's rise, we see that it could not have been accomplished without an adequate birth-rate; and it is significant that the French, as a nation, have not such confidence in their stock that they can increase it like their neighbors.

Among the recent promotions to the Legion of Honor is one of much interest to Catholics on both sides of the Atlantic. It is that of Dr. Henri Hyvernât, the noted French scholar, who is professor of Biblical Archaeology and Semitic Languages and Literature at the Catholic University of America.

Dr. Hyvernât is a native of the Department of the Loire. After his studies at Saint Sulpice he was ordained in 1882 and went to Rome for his university degrees. But while studying theology and canon law he devoted himself likewise to Semitic languages, a study which he had begun in Paris and for which he had a marked predilection and special talent. After a short time he was appointed professor of this science at the College of the Propaganda, a position he occupied in 1888 when Msgr. Keane, the first Rector of the new Catholic University at Washington, went to Europe in search of professors. Dr. Hyvernât accepted the proposal made to him to go to America, and thus became one of the first professors. He is one of the few survivors of the original faculty of the University.

On account of the unusual branch of science which he professes, Dr. Hyvernât is not widely known to the general public, but in the world of science he is universally recognized as one of the greatest scholars of the present age, and has been honored by many of the leading universities of the United States, France, Germany, Italy and England.

Dr. Hyvernât again came into prominence when J. P. Morgan, who was considering the purchase of a rare collection of Coptic manuscripts, was anxious first to submit them to someone who could pass on their authentic-

ity. Dr. Hyvernât was recommended to him as the expert who would best be able to do this work. After a long and minute study Dr. Hyvernât declared the manuscripts to be authentic. Mr. Morgan bought them and then turned them over to Dr. Hyvernât for editing and restoration. The magnitude of this task, which is not yet entirely completed, may be appreciated when it is known that the collection contains 60 volumes in folio, 10,000 photographs and numerous tables, indexes, etc. The work is being done in Paris, Rome and Washington.

In collaboration with Abbé Chabot, of the Institute of France, Dr. Hyvernât is also one of the editors of another gigantic work: the *Corpus Scriptorum Ecclesiasticorum Orientalium* which is printed in Paris and which is nearing the one hundredth volume.

In addition to his numerous articles in encyclopedias and reviews, Dr. Hyvernât has produced another monument of scholarship: the *Acts of the Martyrs of the Coptic Church*, a Coptic text with a Latin translation.

Dr. Hyvernât represented the Catholic University of America at the celebration of the fiftieth anniversary of the foundation of the Catholic Institute of Paris held recently.

The *Catholic News* (New York) says:

In his Washington birthday anniversary address, President Coolidge expressed views which may be said to be corollary to the views expounded by Pope Pius XI in his encyclical instituting the feast of Jesus Christ, King.

Pope Pius in his encyclical recalled that in his very first encyclical which he addressed to all the Bishops of the Catholic World on the occasion of his elevation to the Pontificate, after outlining the principal causes of calamities oppressing mankind, he stated that "evil has spread throughout the world because the greater part of mankind banished Jesus Christ and His Laws from their lives, their families and public affairs."

President Coolidge furnished the complement of the declaration of His Holiness when he quoted approvingly Washington's own assertion that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable passports.* * * Let us with caution indulge the supposition that morality can be maintained without religion."

President Coolidge made the assertion that the most powerful influence which tended to bring about the establishment of the American Republic through the Revolution, was the great revival of religion in the Colonies in the half century immediately preceding the recourse to arms to win freedom.

President Coolidge sees religion historically in the United States as the handmaiden of liberty. That is an idea which those who falsely view religion as inimical to individualism should ponder deeply. To do so will help them to rid themselves of distorted and false views, of the idea that freedom thrives best when religion is stamped out. The truth is that there can be no true liberty without morality, for without national morality there will be no respect for individual rights, and as Washington de-

clared, and Coolidge reiterates, we should "indulge with caution the supposition that morality can be maintained without religion."

As we owed the beginning of our freedom to the revival of religion in the Colonies, so also, as President Coolidge pointed out, in his Washington birthday address, do we owe our growth and our greatness as a nation to the same cause. These were the concluding words of the President's address:

Our country has prospered, our Government is secure. But that prosperity and that security flow from the school and the church. They are the products of the mind and the soul. They are the result of the character of the American people. Through and through Washington is the great example of character. He sought to bestow that heritage upon his country. We shall fail in our estimation and understanding of him unless we remember that during his lifetime he helped to build a place of religious worship; in his will he provided for institutions of learning, and in his farewell address he emphasized the spiritual values of life. But what he did was even more eloquent than what he said. He was a soldier, a patriot, a statesman; but in addition to all these he was a great teacher.

If anyone be prone to doubt the truth and wisdom of President Coolidge's view of the importance of religion in the preservation of our liberties, let him consider conditions in Russia and Mexico. In these two unhappy lands the officials in control of the governments are warring on religion. And what do we see as a result of this policy? We see morality lowered, property rights disregarded, individual rights denied. All who are not willing to conform to the dictates of regimes that have no reverence for God are being crushed under the heel of tyranny.

In our own country the conditions with respect to religion may not be ideal, for bigotry is responsible for many inequalities and injustices amongst us. But we can nevertheless count it as a blessing that the religious sense is still strong in the United States. And it is a cause for gratitude that the Chief Executive of the Nation is not only a religious man, not merely a tolerant man, but one who has the wisdom to see and the courage to proclaim that religion is the foundation of morality and therefore the best safeguard of human rights.

The Very Rev. Herman B. Heuser, D.D., the distinguished editor of the *Ecclesiastical Review*, celebrated the fiftieth anniversary of his ordination on Tuesday, Feb. 2. For upwards of fifty years he has been a professor in the seminary at Philadelphia and for thirty-seven years editor of the *Ecclesiastical Review*. No man in the country has exercised so large or helpful an influence or placed the priests of America under so deep a debt of gratitude.

When Cardinal Wiseman in his famous pastoral "from outside the Flaminian Gate," issued on October 7, 1850, announced the re-establishing of the hierarchy in England, it aroused fanatical fury in England. The London *Times* inveighed against the action of Pius IX as "insolent and insidious." The English press generally scoffed at "the Italian Mission"—an epithet which oft since has been applied to the Catholic Church not only in the British Isles but elsewhere. It is not uncommon to find even in our own country rabid anti-Catholic writers guilty of similar exhibitions of malevolence. The charge of undue Italian preponderance in the executive government of the Church is often heard and repeated.

This question is the subject of an interesting article by Maurice Vausard in a recent issue of the *Revue des Deux Mondes*. M. Vaussard's figures are interesting:

In 1906 there were thirty-five Italian cardinals as against twenty-eight "foreigners," with eleven vacancies. In 1925 the number of the former had fallen to thirty-three, that of the latter risen to thirty-four. Among the foreigners, the French remained constant at seven, the Germans, with Austria, had between four and six, the Spanish had increased from five to six, the English-speaking (other than Americans) from two to three; there were four cardinals from the United States, and two Poles. A Dutch, a Canadian, and a Brazilian cardinal had been added to the Sacred College. Of the Italian cardinals only eight—the archbishops of Milan, Bologna, Venice, Florence, Naples, Palermo, Catania and Pisa, possessed residential sees. Even such important cities as Genoa and Turin were not represented. The other Italian cardinals were all concerned in Church administration, as prefects of congregations.

There are 268 Italian dioceses with an average Catholic population of 144,000. Against these, Ireland has twenty-eight dioceses, averaging 115,000 faithful; the United States, 101, with 183,500; Canada, thirty-five, with 96,000 each; Australia, twenty, with 58,500. The average rises sharply in South America. There is one bishop to 342,000 in Colombia and one to 830,000 in Chile. In France, where many sees were suppressed by the Concordat, the mean is very high—470,000, as also in Spain, where the average episcopal flock is 350,000.

An examination of the figures certainly does not suggest that the English-speaking races suffer from the distribution of sees. As M. Vaussard points out, anything approaching proportional representation by bishops is impossible in a world where missionary effort is building up anew so much that was destroyed. In Poland, in Hungary, in Germany, a diocese may contain a million. In Scotland, the bishop of Aberdeen rules 12,000, the bishop of Argyll and the Isles, only 13,000. Certainly M. Vaussard makes no mistake in discerning a considered attempt, gradually executed, on the part of the Holy See to adjust the hierarchy to the modern distribution of population.

The Vienna correspondent of the N. C. W. C. *News Service* reports an interview with the Most Rev. Andrea Szeptyskj, Greek-Ruthenian Arch-

bishop of Lemberg, regarding the union of Oriental Christians with the Catholic Church:

When [says His Grace] I read the many publications on Unionist tendencies I come to the conclusion that there are many persons who indulge in too great and almost impatient hopes. I should not like to pass over in silence the fact that mistakes have been made. It seems to me that in previous efforts to bring about Union there was a lack of uniformity in action and of proper organization. To be sure, some success has been achieved; several prominent members of the Orthodox Church have entered the mother Church. Nevertheless, there has been little practical result, even among the many Orthodox Russians now living in Catholic countries.

The developments of centuries cannot be overcome so easily. The Orthodox Church, though differing only slightly in dogma from the Catholic Universal Church, has formed an ecclesiastical and political world of ideas for itself, very much estranged from the Catholic spirit. A change can be expected to come only gradually; first of all through the force of good example.

Moreover, we must never forget that the national situation as well as the traditional forms of liturgy play an important part in the eyes of an Orthodox person. In great wisdom our reigning Holy Father has recognized the importance of this situation and he took it into account when he allowed the use of the Russian liturgy.

They are mistaken who still are of the opinion that it would be better and tend to greater stability in conversions, if the converts were to be won over to the Latin liturgy. This may apply to individual converts, but we shall not be able, for the present at least, to bring about a large national religious movement of this kind among the Orthodox people.

It also seems to me that by far too little importance has been attached to the existing United Churches, the members of which are akin to the Russian nation and the rite of which resembles the Russian in many respects. Here are the bridges leading from one Church to the other, of which better use could be made.

Taking up the status of the Russian Church at present, the Archbishop declared:

At present we must not underestimate the power of the Orthodox Church of Russia. In spite of all persecutions the Russian Church has regained much of her influence with the Russian people after some swaying about, quarrels, and heresy. The Russian Christians who have been robbed by the State of their rich possessions, now must defray from their own means and at great sacrifice, what was formerly provided for the churches by the State. But it is just these sacrifices from which arises a closer

linking together of the Church and her members who have remained faithful.

Enough has been achieved that some interest in the Catholic Church has been aroused in the Orthodox world. Catholic institutions are being made the subject of closer study, and the Church is no longer regarded with so much prejudice as formerly. It rests with God to decide what fruits will come from this. We must expect everything from His Grace. What we may contribute is an effective organization for enlightenment, an organization that should be, so far as possible, united under the leadership of one hand.

We are indebted to the *Catholic Register*, of Toronto, for the following interesting report of the Oblate centenary:

A hundred years ago on February 17, 1826, Pope Leo XII. formally approved the Oblates of Mary Immaculate as a religious Congregation. It was Leo XII. who gave them the name by which they are now known, their first name having been "Missionaries of Provence," from their having been founded as a society at Aix in Provence, by Father Eugène de Mazenod, in 1816.

The Oblates first came to America in 1841 and settled in Montreal, Canada. From Montreal their missionaries went out to every part of the Dominion and they are still laboring there. In 1848 they founded the University of Ottawa.

Texas was the scene of the first Oblate activities within the limits of the United States. They founded missions there in 1849 and a few years later began work in Oregon and Washington. Many of the Catholic Indian tribes in those regions owe their faith to the Oblates. Houses were established later at Buffalo, N. Y., Lowell, Mass.; Plattsburgh, N. Y.; McCook, Neb.; Barleys Harbor, Wis., and Seattle, Wash.

There are four provinces of the Oblates in the United States. The Northern or first American Province, has its headquarters at Lowell, Mass., which is also the headquarters for the Province of St. John the Baptist (French). The other provinces have their headquarters at San Antonio, Tex., and Rogers, Miss. There are Oblate missions on every continent of the globe.

Many eminent divines have been members of their Congregation in Canada, among them Bishop Durieu, apostle to the Indians; Bishop D'Herbomez, Bishop Grandin, and Archbishops Taché, Langevin and Dontenwill. The last was the choice of his brethren for the supreme control of this great world-society some thirteen years ago, a choice which obliged him to leave the field of his long labors in British Columbia to reside in Rome, whence he administers the destinies of the Oblates with zeal and success.

At Ottawa University, from February 12 to February 17, and in the Scholasticate of the Northern Province of the United States at the Catholic University of America, Washington, on the same days, the centenary of the founding of the Oblates was observed by tridiums of prayer and appro-

priate celebrations. At Ottawa some 600 priests attended the celebration. The Apostolic Delegate to Canada, His Excellency Most Rev. Pietro Di Maria presided, and the Hon. Ernest Lapointe, Minister of Justice for the Dominion, paid an eloquent tribute to the labors of the Congregation in Canada. For more than three-quarters of a century, he declared, the Oblates have been pioneers and apostles in Canada, the Western Provinces having been evangelized and largely transformed by their efforts. Until recently these Provinces were entirely in their hands, and the record of their work for God there is one of the great chapters of missionary sacrifice. The fascinating pages of *Mid Snow and Ice*, a history of the struggles of the early missionaries in the wild and primitive Northwest, tell the story of the heroic pioneer work done by these soldiers of the Cross.

After expressing his sense of the high honor of having been invited to address the great audience, Mr. Lapointe said that all Canada should feel the obligation of sharing in the celebration of that glorious anniversary, and that he came gladly and eagerly to render the homage of the Canadian Government and to lay a wreath on the monumental work commemorated in that day's festivities. For aside from the mystic religious life in the intimacy of which, under the guidance of God, the Oblate Congregation has grown in sanctity, it has had another life, militant, public and full of glory, on which particularly he wished to dwell.

"For three-quarters of a century," went on Mr. Lapointe, "the Oblates have been apostles and pioneers of this country. Apostles they have been in every fibre of their hearts, in every thought of their souls, in every undertaking that has been inspired by their faith and their love of country. Your history, Reverend Fathers, is one with and inextricable from that of our wonderful national development. There is no territory so distant, no mountain apparently so inaccessible, no district so savage that your missionaries have not planted there the banner of Christ side by side with the flag of our country. Of the great projects they have so often inspired they have themselves very often been the courageous executors. The Canadian West has been transformed by them. They have sown there the seed of a mighty civilization, after having brought to it the blessings of Christianity. This work they have accomplished at the cost of grievous and multiplied sacrifices, having too often for their reward only pain and suffering.

"Your Excellency represents here with dignity and honor the great Head of the Catholic Church, the Vicar of Christ on earth. Permit me to express the happiness I feel in being able in your presence to pay this tribute of public esteem and admiration to the Congregation of the Oblates of Mary Immaculate. If this Canada of ours is great, it is to them that we largely owe her greatness.

"I speak not only of great Bishops, illustrious members of the Order whose names are uttered with respect by every hearthstone in Canada. I pay homage equally to that hidden devotion, those unheralded sacrifices, that daily martyrdom of great religious zeal whose burning charity has at critical moments so well known how to conciliate understanding, allay suspicion and prejudice and introduce everywhere the fire of faith and

civilization, enkindling with it those principles of honor, of truth, of justice and of liberty, without which no nation can rear a solid and enduring structure. Whatever charity, love of neighbour and self-sacrifice can accomplish, these men have accomplished, giving themselves, their heart, intelligence and life all in a pure spirit of duty and service.

"There is no need for me to mention other fields of action wherein they have labored with energy. These are evident on every hand, doing good in various ways.

"The beautiful institution whose hospitality we enjoy bears striking testimony to them. The University of Ottawa, your University, has flourished against discouraging obstacles and furnishes a proof of vitality.

"She has trained many generations of useful citizens, men of action who have generously contributed to the progress and growth of the City of Ottawa and of the Provinces of Ontario and Quebec. As a matter of fact the University of Ottawa stands as a symbol of union between Quebec and Ontario, which God knows we have need of.

"That it may live, a people should not limit its vision to material progress. A people needs enthusiasm, ideals, faith. It needs sentiments which ennoble, restraints which govern, truths which light the way and virtues which inspire action and sacrifice. May the brave and devoted Oblates continue to hold up these ideals to the people of Canada, to illustrate these aspirations, truths and virtues, enlightening the natural conscience and dissipating every cloud of prejudice. May they continue to develop our beautiful Canada, inspiring great creative projects, silently making amends for the faults of others and preaching to all the religion of Christ and faith in the providential destiny of our beloved country."

From data recently made public by the Swiss Federal Office for Statistics we learn that the total number of Catholics in Switzerland is 1,585,311, as compared with 2,750,622 Protestants.

In the Cantons of Valais, Tessin, Uri, Freiburg, Lucerne, Solothurn, and St. Gallen there are Catholic majorities while the Protestants predominate in the Cantons of Berne, Basel-Stadt, Aargau, Neuchatel, Thurgovia, Wat, and Zurich.

Out of every thousand persons in Switzerland, 575 are Protestants, 409 are Catholics, five are Jews, and eleven are members of other denominations. Although Switzerland is a small nation it has members of thirty-one denominations within its borders.

The position of the Swiss Catholics has been steadily improving in recent years and almost all vestiges of intolerant legislation have been wiped out. Occasionally there is a flare-up of intolerance, such as the recent attempt to discredit the Papal Nuncio at Berne by the circulation of rumors that the French Government had objected to a proposal to transfer him to France. It has now been established that there was never any such proposal made and consequently the rumors were entirely false. As a result of the incident the Nuncio's position here has been strengthened.

BOOK REVIEWS

Pio XI (Achille Ratti), 1887-1922. By A. Novelli. Milano: Casa Editrice "Pro Familia." Pp. 314.

The personality of the reigning pontiff is always of great interest not only *pro domo sua* but to almost all the world. This is to be expected for the man selected by the Holy Ghost to be the living representative of the Second Person of the Blessed Trinity. The Vicar of Christ is the center of the age in which he lives as Christ is the center of time and of eternity. However, neither the biography of the reigning pope nor its review can conform entirely to the usual mould, with the result that both publication and review are necessarily more subjective than is customary. The difference does not lie in method of investigation, in historicalness, nor in juridical estimate but in the conclusion achieved. The reason for the difference is caused principally by the intention with which such a work is written. The pope is an historical figure by his very position, but his place in history, that is his personal and direct influence upon the development of the world in which he rules, cannot be determined during his lifetime. The story of his life written while he is still in office therefore, is intended simply to tell who he is and what his preparation has been in life for the august place which he holds.

Achille Ratti, His Holiness Pope Pius XI, man of books though he is, has had little written in books about him. Indeed practically nothing outside of newswriting and thumbnail sketches has appeared in the English language although he is one of the very few popes to be familiar with that tongue. It is to the Italian publications, few as even they are, that one must turn if he would know about the Pope's life.

Especially must dependance be placed upon this book under review. Not only is it new and timely, it is also sympathetic, almost affectionate, respectful, reverential even, vital, enthusiastic, interesting, but more than all else it is carefully, thoroughly, and well done. Published at Milan about an illustrious and beloved son, this book gives an intimate portrait. The profuse illustrations by themselves tell a connected story. Dr.

Angelo Novelli, the author, discloses his journalistic talent as editor of *Italia* by the ease and interest with which he tells the narrative, but he also displays his scientific clerical training in his synthesis and in the logical arrangement of his collected material.

The biography is distributed among seven chapters. One deals with the vocation,—birth and parentage, early teachers, clerical tendencies, study at Rome and ordination, of the Holy Father. The second tells of the work of the priest-scholar, in the Ambrosian Library, as an historiographer, as an Alpinist, and at the Vatican Library. A bibliography of his writings appears on pp. 50-52 inclusive. The following chapter treats of his ministry for God, at the "Cenacolo," under Cardinal Ferrari, his care of souls, his love for his mother, his passion for mountain climbing. Apropos of the latter trait, the following paragraph which occurs on page 107 is interesting.

L'uomo di scienza che sa il valore del metodo non si mentiva anche in questo. L'alpinismo non è già cosa da scavezza-collisi legge in un suo scritto cui sarà accennato più sotto distesamentema al contraris è tutto e solo questione di prudenza e di un poco di coraggio, di forza, di costanza, di sentimento della natura e delle sue più riposte bellezze, talora tremende, allora appunto più sublimi e più feconde per lo spirito. Il coraggio e la forza nell' eseguire tenevan dietro alla prudenza della preparazione.

The natural result of the scholarship, courage and devotion of the Milanese priest was the recognition of his ability by his appointment to the diplomatic post in Poland. The fourth chapter describes in detail the conditions in that country and the success of Monsignor Ratti's mission there. His reward, if the responsibilities of an ordinary can be so described, came with his appointment to the archiepiscopal see of Milan as the successor of St. Ambrose and St. Charles Borromeo. The account of his stewardship, of his elevation to the Sacred College, and of his pilgrimage to Lourdes occupies chapter five. Chapter six tells of the death of Pope Benedict XV, of happy memory, of the con-

clave, and of Cardinal Ratti's election to the oldest dynasty in the world. "E la voce del Cardinal Bisleti, primo dell' Ordine dei Diaconi, si leva, sonora nel silenzio, per l'annuncio della formula di rito: Nuntio vobis gaudium magnum! Habemus Pontificem Reverendissimum et Eminentissimum Dominum Cardinalem Achillem Ratti, qui nomem sibi imposuit Pium decimum primum."

The brief seventh chapter describes *Pius XI Intimo*,—in "close-up." A clear picture of the pope of to-day is drawn.

Non è a credere tuttavia che veda il presente esclusivamente nella luce del passato o attraverso non saprei quale misticismo che lo aliena dalla realtà attuale. I contatti personali ch' ebbe per molti anni con uomini svariati, in ambienti *toto coelo* diversi, hanno dato a lui silenzioso e diligente osservatori, una esatta e profonda conoscenza della età contemporanea, tanto nelle sue deformità intellettuali e morali quanto nelle sue più civili aspirazioni e nei suoi progressi in ogni ordine, e però, se non gli è venuta meno anzi s'è rafforzata la certezza nel primato della Religione tra i fattori di civiltà è ben lungi dal guardare con occhio diffidente ogni conquista umana veramente degna, che ha in conto di cosa santificata dalla Religione e della Religione ornamento apprezzabili. Per dirla con una frase abusata, Pio XI è un papa veramente moderno.

Given as an appendix is the text in Italian of the Allocution at the secret consistory of 11 December, 1922 after the Holy Father's election, and the encyclical letter *La pace di Cristo nel regno di Cristo*, the keynote of his pontificate.

The present Archbishop of Milan, Cardinal Tosi, to whom the book is dedicated, speaks beautifully in so modestly disclaiming his right to the courtesy. "Io tremo," he says in part, "vedendo il mio nome accanto a quello del grande Pontifice, che Dio ha preparato e formato per l'altissima missione, attraversa al silenzio operoso dello studio, alle dotte ricerche delle Biblioteche, alle difficili questioni della diplomazia ad agli ardui doveri del ministero episcopale."

To have read this book is to love the personality of Pope Pius XI as well as to love the office he holds. Soon may the American edition be available.

Since writing the review of the Italian publication, the American translation has been received. It was made by Rev. P. T. Lombardo and published by the Mt. Carmel Press, 298 New Main St., Yonkers, N. Y., having received the *imprimatur* of Cardinal Hayes March 19, 1925. The major changes from the original are made by the omission from the second chapter, of some details of the Holy Father's scientific writings and work which are considered too technical for popular perusal, and by the inclusion of two new chapters on *Pius XI and America* and *The Holy Year*. These latter chapters detail many of the Pope's statements concerning America and give also his encyclical on the Holy Year, replacing the letters of the Italian edition on his first greeting to the faithful and on the motto of his pontificate, *Pax Christi in regno Christi*. Having been intended for popular reading in America, the book gains in interest by the American touch, but it will not be so acceptable to English readers, nor indeed to those who desire a real understanding of the Holy Father's ideals for the world, as it would have been if the encyclicals of the original had been translated *in toto*.

The translator has done his work well, conveying much of the enthusiasm and vitality of the original while retaining its simple readable style. The illustrations, many copied from the Italian edition, are well arranged.

M. T. M.

Americana. The Literature of American History. By Milton Waldman. New York: Henry Holt & Company. Pp. xviii + 271.

This book fills a unique place in the study of sources of American history. The author works not from the standpoint of the historian but from that of the bibliographer or book-collector. In an engaging style that conceals the thoroughness of the method and the dryness of his own sources, the author gives, in bibliographical detail, accounts of the various documents and publications upon which our historical narrative depends. The

value of the result lies in its novelty of approach and its usefulness as a handy reference book for Americana.

The idea of a source-book has hitherto been expressed in "readings," so-called, compiled as McDonald or Hart or James has done, or in the *Original Narratives* series of J. F. Jameson, or even quoting the documents themselves as Woodrow Wilson did and Alexander Brown in the *Genesis of the United States*. Various bibliographical guides are of value as Sabin's or Channing-Hart-Turner's and others, briefer. But probably the only publication which actually covers similar ground to this volume as a guide to sources is Winsor's *Narrative and Critical History* which because of the very ponderousness of its volume, is not a convenient manual. By placing great dependence upon Winsor, but also by including many good things from other works and by advantageously using the opinions of Eames, of Wroth, and of Winship, and the other great bibliographers of the present day, the author has supplied a real need.

Consciously the book betrays itself now and then as a "first book" of the compiler. But its freshness of viewpoint adds not a little to its attractiveness and enables it to make itself understandable to amateurs or new recruits in the ranks of historical investigators or bibliographers. The fact that the author himself has comparatively recently been outside the realm of the masters of this field gives him an understanding of the problems and puzzles of the beginner which an experienced writer sometimes passes over.

The book is well planned. The author begins by stating the importance of early printed sources.

Not enough credit has ever been given, I think, for Johannes Gutenberg's part in the unique chronicle of America. Had his invention followed the discovery by as many years as it preceded it, the story of the new world would have been different altogether. In all probability Columbus' own account of the first and second voyages, at least, would not have survived; we should now have to reconstruct the discoveries of Vesputius, Balboa, Magellan, Cortes and others of the great explorers before 1532. In other words, American his-

tory would emerge from legend, folk-lore and surmise, like that of older countries, instead of beginning with first-hand authentic relations. (p. xvi).

A chapter is devoted to the writings by Columbus and Vespuccius, one to the Spanish explorers, and the French, and the English, one to the general historians—like Peter Martyr,—a chapter each on the writings about Virginia, New England, New York and Pennsylvania, one on the eighteenth century, on early printing, and one on American literature. The earlier chapters are the most satisfactory. The last chapters lack something in *finesse*, but should not be harshly criticized since they are well opinionated as far as they go and are included only to round out the breadth of the subject of Americana, but are not the sort of books with which the author apparently feels most conversant.

The opinions expressed throughout the book are especially well balanced besides being quite complete in details. For example, after stating that for some years de Molina's *Dictionary*, printed in Mexico City in 1571 was thought to be the first book published in America but that now it seems certain that there was a press there as early as 1539, he says, (p. 210) :

A study of early printing in Spanish America should suffice to refute the aspersions so often cast on the Catholic religion as a foe of education. The Jesuit missionaries in particular carried the press with them wherever they went; deeply learned themselves, the spread of culture through the circulation of books remained always their intimate concern. It must be granted that no literature not sanctioned by the Church was embraced in their program; but it must likewise be granted that their vigorous dissemination of what the Church did approve was a keen instrument for dispelling at least primary ignorance among their charges.

His opinion of Las Casas, to which he devotes seven pages is as able a summary as we have. A particularly fine tribute is paid to Benjamin Franklin.

The book from a technical standpoint as well as for its intellectual appeal is a necessary possession for anyone dealing with printed matter concerning early American history and deserves a place on the same shelf with C. K. Adams' *Manual of Historical Literature*, with Channing-Hart-Turner's manual, and with the Carnegie guides to various archives.

M. T. M.

The Invention of Printing in China and Its Spread Westward.

By Thomas Francis Carter, Ph.D., Assistant Professor of Chinese in Columbia University. New York: Columbia University Press, 1925. Pp. xviii + 282.

Professor Carter has begun where De Vinne stopped in 1876, in his standard work on the *Invention of Printing*, and has utilized the results of recent scholarship in all branches pertinent to his subject matter, with the results to be found in this volume. De Vinne was convinced that China was printing before Europe, but he felt from the evidence before him that China's influence on the discovery of European printing was not direct. Carter, from more recent researches feels justified in attempting to maintain as a thesis that printing was invented in China and spread westward. Professor Carter is, however, too careful a scholar to ignore the very numerous gaps in the course of the art not yet restored or to maintain, in spite of them, a continuous narrative. Where De Vinne adopted a negative attitude, Carter adopts a positive one expecting that further developments may or may not prove the thesis but working upon this hypothesis with the idea that something worthwhile is bound to be found eventually. By his extensive and intensive investigations Professor Carter has added not a little to our knowledge of fifty years ago.

Many branches of science can find much of interest and much of value in these pages. Much of what is new is due to modern archaeology. Geography is an important factor. The psychology of the human mind, the similarity in outlook, in aspirations, in development under similar conditions, the accomplishment of the minds of men, whether Asiatic or Western, is, in this book, frequently introduced. The language and history of China is, of course, a *sine qua non* in this field. The history of

the Church as a civilizing influence through its far-flung missions and the primary importance of the Papacy through all ages stands out formidably. From the days of St. Thomas the Apostle, of St. Bartholomew, of the Nestorian schism, the Manichaeans, of the Crusades, of the rise of the religious orders, to our own day, the history of China and the history of the Church are intertwined to what extent we do not yet know. Mechanics, literature, all branches of learning, each has its place in the history of printing.

The physical sciences are not the only fields in which our knowledge is constantly being revised. History is likewise finding its contour changed in shape if not in substance. Although we now know that Columbus did not discover America but that he was probably preceded by several others, we still feel that Columbus' achievement was the most significant since it gave the greatest amount of color to our own culture. A similar situation exists in the history of printing. Even if Gutenberg, or Coster, or whoever it was, did not discover the principle of movable type, the first European printer is still important because he directly caused the spread of our culture from the ancient Greek and Roman classics, through the patristic writers to the middle ages and modern times. There is, perhaps, a still further revision to come when the history of thought discovers its known antecedents to be themselves a following from earlier ideas which were earlier manifested in writing and printing—that perhaps even the Greeks or the Egyptians were no more original thinkers than the medievalists were or than we are ourselves,—that they may owe to Sinic, Iranic and Semitic sources much which we have attributed to them.

Archaeology is the science to which we must look for further enlightenment. Providentially the climate of lands where civilization first existed is conducive to the preservation of important material, in the absence of vandalism. Archaeology unfortunately appeals disproportionately to the credulous. The danger of credulity is vividly portrayed by Ranger Gull in his delightful novel *When It Was Dark*, published under the pseudonym of Guy Thorne by Putnam in 1912. Saint Thomas the Apostle is, on the other hand, the outstanding example of scepticism. A critical open mind is the middle ground,—the ideal. For guid-

ance to this ideal we look to competent scholars who have this attribute themselves.

In this field of careful competent scholarship, Professor Carter maintains his position. He has associated himself with competent men in their chosen fields, notably Paul Pelliot of the Collège de France and Henri Cordier of the French Institute and others of similar rank. He has mastered a vast amount of the literature on the subject, even bringing to notice the neglect which has been accorded to an able 16th century bishop, Paulus Jovius, (or Paolo Giovis, as the British Museum lists him). He has drawn material from many parallel fields, paper making, textile-designing and stamping, seal making, playing card manufacture, reproduction of religious leaflets and pictures, stone monuments, and others. He has given the results of his extensive study in a book of less than three hundred pages in which he has treated each related branch independently, summarizing at the end of each chapter, and finally summarizing the whole in the final chapter. His work has been done in a very difficult field but it has been done so well that it not only imparts information of the present state of our knowledge on the subject and of what remains to be done, but also stimulates an interest in further researches along the same line.

The net result of his investigation briefly follows. Paper was invented in China in A. D. 105. Egypt used paper about 800 and manufactured it in 900 A. D. From there and from the Near East, where it had come from China, it spread to Spain where it was used about 950 and manufactured in 1150. The earliest extant block printings in the Sanskrit and Chinese languages were printed in Japan in 779. The earliest printed book, the *Diamond Sutra*, was made by Wang Chieh in 860. Movable type was invented by Pi Sheng in 1041-1049; was improved by the use of wood, and finally, of metal type in 1390 in Korea, about 60 years previous to Gutenberg's invention. Because the Sinic languages are ideographic, movable type is not so well adapted to Chinese books as is block printing. It is, of course, much more suitable to the European languages than engraving, for printing purposes, and has therefore become more generally used in the West. Had it not been for the discovery and use of paper, long recognized as a Chinese invention, printed matter

could not have been done so inexpensively nor so practically. The stimulus given by paper, paper money, playing cards and seals from China through the trade routes and the Mongol invasion of Russia led directly to the invention of movable type printing, even if the contact between European and Chinese type printing was not actual.

La Mennais. La Dispute De L'Essai Sur L'Indifference Par Christian Maréchal. Paris: Librairie Ancienne Edouard Champion. 1925.

Monsieur Maréchal is a veteran specialist in the field of La Mennais studies. He has published already some eight or nine volumes dealing with the various phases of that sad and tragic career, which might so easily have been spurred to the highest aims and the noblest enthusiasm. The most interesting of these volumes is undoubtedly *La Jeunesse de La Mennais*, which gives a vivid picture of the early years and home life of the great polemist, and portrays the relatives, acquaintances, early friends and enemies with whom he came into contact. The present work of some 540 large octavo pages centres around the publication which made La Mennais famous, *L'Essai sur l'Indifference*. In his opening chapters M. Maréchal treats exclusively of La Mennais' first volume; he shows its origin and its inspiration, the sources of its teaching, its upholders and friends, its enemies—this latter a much longer list. Next he recounts the literary activity of La Mennais from 1814 to 1820. All during these years La Mennais wrote largely in the newspapers of the time. This assiduous and rapid writing improved his style very much, but his militant ultramontanism brought him many enemies. Even Saint-Sulpice, while readily admitting he is a soldier of genius, looks upon him as a dangerous and compromising auxiliary, whom it would be well to reduce to order and discipline as soon as possible. (p. 192). Our author now passes to a very detailed study and elaborate analysis of La Mennais' second volume; he dwells at length on its philosophical drift and tendency, points out wherein it is original, and how far it is indebted to preceding and contemporary writers. The closing chapters tell the bitter opposition aroused by La Mennais' second volume. In "Liberty" as prized by La Mennais our author sees the real

motive power of the polemist's evolution, and the rupture that was practically bound to come between the Holy See and him. "For it is impossible that having granted the conditions that regulate and define this liberty for the Abbé La Mennais they should not bring him into conflict with this ecclesiastical administration, to which he could submit himself on essential points only if it represented in his eyes or rather was reason itself, incarnate and visible." (p. 446).

WILLIAM P. H. KITCHIN.

Who's Who of the Oxford Movement. By Sir Bertram C. A. Windle, F. R. S. New York and London: The Century Co. Pp. viii+251.

In this volume Sir Bertram Windle has given us a book quite different from the other twenty which have fallen from his facile pen, and one which we feel sure will appeal to a wider circle of readers. Being less scientific it is more human. Indeed it is as essentially human as any well written biography must be. If biography is history at its purest source, then we have not in this book an insignificant addition to ecclesiastical history. It is not one *Life* but about one hundred and eighty character sketches of the major and minor *personae* who took part in the great drama of the Oxford movement. The book is divided into two parts. The first seventy-one pages are devoted to a succinct but accurate history of the Oxford movement. The remaining pages furnish brief accounts of those personages whom every reader of Newman's *Life and Letters* has learned to know and love. Names forever enshrined in the brilliant pages of the *Apologia* are here so connected with dates, places, and personages as to make the whole book vibrate with life. The dead bones of mere nomenclature are clothed with living flesh and breathe the breath of life in a truly Oxonian atmosphere. The comparatively unknown data which Sir Bertram Windle reveals lend to the book an abiding interest. He has placed us under heavy obligations by giving to the public these choice morsels which are the result of a labor of love extending over four decades of years. In binding and format the book may be regarded as a companion volume to Bertram Newman's life of the leader of the Oxford movement, and like it, is sold at a really nominal price.

J. F. L.

Cardinal Newman. A Biographical and Literary Study. By Bertram Newman. New York and London: The Century Co. Pp. viii+223.

Timorous readers, who fear to attack Wilfrid Ward's two weighty tomes, will welcome this new life of Cardinal Newman. Canon Barry and Dr. Joseph Reilly show us principally the man of letters, but Bertram Newman so sketches his subject as to portray the harmonious development of the great Oxford leader. Under his reverent touch a character is revealed which almost baffles all delineation. No one phase is emphasized to the neglect of the others. He shows us the religious mindedness of the man who was ever alone, yet always surrounded by a mighty host of ardent admirers and disciples. In his pages we see the Oxonian leader and the Roman Catholic orator. The writer of the Tracts gradually develops into the author of the *Apologia*. The occupant of the pulpit of St. Mary's becomes the preacher of *The Second Spring*. Newman the literateur and Newman the ecclesiastic can never be disassociated. As a philosopher, a theologian, and a historian he holds a place apart. As an English stylist he is unrivalled. All this Bertram Newman brings home to us in a way which makes pleasant reading. Neither friend nor foe of the great Oratorian Cardinal can find fault with the psychological touch here and there in these pages. We are grateful for this contribution to our ever growing Newmanian library. A lengthy bibliography and a good index enhance the value of this book for students.

J. F. L.

Christian Monasticism, A Great Force in History. By Ian C. Hannah, F. S. A. New York: The MacMillan Company, 1925. Pp. 260.

The author is convinced that Christian Monasticism is "one of the twin pillars of mediaeval civilization," the other being the tradition of Rome, but as a teacher of history he finds that there is no subject on which "the ordinary student, even though tolerably well read upon the Middle Ages, is more vague in his mind than the place of monasticism in the story of the world." The author's theme is, therefore, to show how Christian monasticism influenced the course of civilization. He has in mind the

needs of all students, not merely those who are specializing in mediaeval history. To his task he has brought the resources of a well-stored mind and a sympathetic, but not uncritical, enthusiasm for his subject.

In this work the term "monk" is used in a broad sense to include all "regulars," those who live by "rule" whether monks properly so called, friars, canons, or clerks; and there is even a chapter on nuns, hermits, and pilgrims. Chronologically the work may be divided into four great periods of unequal length. The first (chs. i,ii) extends from the period of Oriental beginnings to the sixth century, with SS. Anthony, Pachomius, and Basil as the dominant characters. The second embraces the centuries from the sixth to the twelfth, the period when monasticism was taking root in the West and when numerous reform movements gave birth to new daughter orders; this period is dominated by the early Benedictines, the Irish Monks, the Cluniacs, and the Cistercians (chs. iii-ix). The third is the era of the friars when the Franciscans and Dominicans were making distinctive contributions, especially during the thirteenth century. (ch. x). During the fourth period the Church was making energetic efforts by means of her new orders, especially the Jesuits, to repair the losses caused by the so-called Reformation. (ch. xvii).

Five chapters (xi-xv) deal respectively with the monk as a missionary, the monk as a statesman, the monk as a soldier (Knights Templars, Knights Hospitalers, and Teutonic Knights), monastic literature, and monastic art. There might well be added chapters on the monk as a philosopher, and the monk as a theologian; but presumably such subjects lie outside the range of interests of the ordinary student. Chapter sixteen traces the decline of the great mediaeval orders and the final chapter deals with the work of the Jesuits and later orders.

In a work of such scope the treatment is necessarily somewhat sketchy, but it is quite readable and by no means superficial. The author, evidently a non-Catholic, is free from bias and has a reasonably good acquaintance with both the source material and recent publications in the field. At the end of each chapter is a short but helpful bibliography with brief annotations on the chief works mentioned. On the whole this book should prove a useful one to the general student of history, and

the specialist will find in it many suggestive interpretations and numerous details of interest.

The limitations are those inseparable from the treatment of such a comprehensive field. Practically every chapter would require a volume to itself to do justice to the subject. Perhaps the weakest chapter in the book is that on Celtic Monasticism, which gets only six pages. Dom Gougaud's fine work, *Les Chrétientés celtiques* (Paris, 1911), was apparently not consulted, and more recent works such as Dom Gougaud's *Gaelic Pioneers of Christianity* (1923) and the reviewer's book, *The Early Irish Monastic Schools* (1923) would throw light on many obscure points. Two of the secondary authorities mentioned viz., Stokes' *Ireland and the Celtic Church* and Montalembert's *Monks of West* are not critical.

The bibliographies of some other chapters might well be supplemented: chapter x, by the addition of Fr. Bede Jarrett's *The English Dominicans*, and *The Dominicans in England before the Reformation*, a scholarly work by a non-Catholic, Beryl E. R. Formoy, and chapter xvii by Fr. Schwickerath's *Jesuit Education*.

The author is to be commended for his judicial attitude of mind, a difficult matter where many controversial topics obtrude themselves. Perhaps a perusal of Hoffman Nickerson's recent book on *The Inquisition* might modify, if not mollify, the author's views on the suppression of the Albigensian heresy (p. 162).

The student beginning with the study of mediaeval civilization will welcome this book which might profitably be read in conjunction with Hearnshaw's *Contributions of the Middle Ages to Modern Civilization*, De Wulf's *Philosophy and Civilization of the Middle Ages* and the same author's *History of Scholastic Philosophy*, Henry Adams' *Mont St. Michel et Chartres*, and Cram's *The Substance of Gothic*. The more advanced student would, of course, extend this list to include the recent works of Lynn Thorndike, Osborn Taylor, and Charles Haskins if he wishes to learn more of monastic contributions to science and literature.

HUGH GRAHAM.

God and Intelligence In Modern Philosophy. By Fulton J. Sheen, Ph.D. London & New York: Longmans Green & Co.

Modern philosophy has for the most part a strong anti-intellectual trend and bias. This attack upon the intellect has been conducted by men of remarkable mental endowments, who have applied or rather misapplied their gifts to lessening and belittling the light that was in them. Dr. Sheen in the present work exposes their views on God and the intelligence, and then appraises and criticises those views in the light of St. Thomas' philosophy. In one of his most slashing and downright pages of criticism directed against Ibsen, Professor Saintsbury speaks of the dramatist's "childish delight in heterodoxy," and "the element of topsy-turviness which in him is so all-pervading." Those phrases fitly describe the non-Christian philosophers whom Dr. Sheen exposes and refutes. In addition to the two ugly ingredients mentioned above those authors possess the further one of patronizing and insolent blasphemy, which makes their citations loathsome reading to the very last degree. Moses and the prophets showed God enthroned in majesty in inaccessible light. Jesus told us He is our Father, and the Beloved Disciple assures us God is love. *Mais heureusement nous avons changé tout cela*, and here is our God today. God is the universe striving towards deity. But mark you, He is always *becoming deity*, but never attains it, otherwise He would cease to be God! Another augur would prefer to say "God is really organic with the universe." Yet another hierophant with considerable poetic talent would frame his purple definition thus:—"the Great Sentient God might be called the child of the Divine Imagining." If all that is not what the German aptly called *tolles Zeug*—mad stuff—then I don't know what it is, and I question very much whether such deliramenta and ravings are worth reading much less considering and refuting. It is a pleasure to pass from this impious drivel to the author's second chapter in which we find the sane and serious regions of Thomistic philosophy, and Dr. Sheen shows how St. Thomas' philosophy replies to the ideals of modern philosophy. The author then goes on to show that the non-intellectual approach to God is not a legitimate process. He well says:—"Make the intellectual element

accidental and secondary, and you have religious experience opening the door to Divine Imaginals and Presidents of Cosmic Commonwealths." (p. 213.) He concludes by showing God is perfect, and stigmatises the vices of modern philosophy in these words:—"Modern philosophy has divinized the *power* of the human intelligence, making it the measure of Being and its transcendentials; it has also divinized the mode of this knowledge by making it like unto God's. It has divinized human nature by confusing a gift with a claim—that is, by turning the gift of grace and participation in the Divine nature into a claim and a debitum to human nature, and a natural consequence of its psychological nature." (p. 230.)

WILLIAM P. H. KITCHIN.

Christian Renaissance. A History of the "Devotio Moderna."

By Albert Hyma. New York & London: The Century Co. Pp. xviii+501.

This volume by Dr. Hyma reveals deep research and wide study of a much neglected period of history. It deals mainly with the work and influence of the Brethren of the Common Life. The spiritual and intellectual contributions of this religious Congregation to modern culture are sometimes overlooked and frequently underestimated by even serious historians. They were in a very true sense precursors of the Jesuits, their successors. Their numerous and largely attended schools flourished until the Protestant revolution. Not only were Holland and Belgium enriched by their presence, but they shared their intellectual culture with Germany and France. In the latter country some of their institutions existed until they were swept away by the tidal wave of the French Revolution.

The author has had access to original sources. This gives dignity and value to his volume and makes it a positive contribution to historical lore. But in spite of the genuine erudition evident on almost every page, the book should be read without reserve. Our *sensus Catholicus* is naturally wounded by a too frequent coupling of the names of Loyola and Luther. Between them there was all the full breadth of the chasm that separates orthodoxy from heresy. They did not fight the same battle, as Dr. Hyma asserts, any more than they arrived at the same con-

clusions. The cause of their struggle was as different as their premises. The author is neither a theologian nor a Catholic. Hence we need not be surprised at his insinuations regarding original sin, predestination, justification, auricular and "lay" confession. A superficial reader of his pages might easily be lead into opinions bordering on heresy.

We note with pleasure the ample space and due consideration given to the work accomplished by the female communities belonging to the Brethren of the Common Life. Dr. Hyma, we are glad to say, regards Thomas à Kempis as the author of the *Imitation of Christ*, "the most wonderful book," as Fontenelle says, "that ever came from the hands of man." Gerson could not have written it. It was partly edited and partly composed by Kempis. The latest discoveries at Lübeck show that he copied that part of the *Imitation* which made it famous but composed the rest himself. It is not necessary to point out here the superb beauty and wide influence of this golden book. We all know its place in the estimation of St. Ignatius. But much as the soldier saint loved and revered this little classic of devotional literature, it never became for him what the Bible became for Luther. Neither did it "to a very large extent mould his whole life and all his plans." Sickness, the reading of a *Life of Christ*, probably by Rudolph of Saxony, and the grace of God did that.

Dr. Hyma is a lenient critic of so subtle a character as Erasmus. Scholar and sycophant, author and politician, there was little of the ecclesiastic about the man who dissuaded his friends and disciples from reading the New Testament in Greek through fear of spoiling their literary style.

The spiritual doctrine of Gansfort as set forth in this volume is nothing novel previous to the fourteenth century. It differs not an iota from that mysticism almost instinctively lived and practiced in the Church from the very beginning of her existence. To see the will of God in all things, and that despite secondary causes, is the very summit of Christian perfection. Hence it sounds very familiar to hear Gansfort say, "God is the only real agent in all things, and the only creative agent, that is he so operates in every outward action of his creatures that, whether secondary causes co-operate or not, whenever he efficaciously

wills that something be done the effect always follows." This is a thought well to bear in mind when gazing musingly on some of the tangled skeins of history.

We are indebted to Dr. Hyma for much of what he tells us in his three hundred and forty-nine pages of solid matter. Too strong a light cannot be thrown on the revival of a learning whose fine flowering is forever crystallized for us in the *Imitation*. Nor can too much truth be revealed concerning those institutions which gave to the world a Gerard Groote and a Hegius, a Thomas à Kempis and an Erasmus.

The eighty-two pages of Notes and forty-three of Appendices help to elucidate the text. The nature of the bibliography is such as to satisfy even the most meticulous student. A good index makes easy an intelligent handling of the volume. The print and binding are all that could be desired.

J. F. L.

Catholic Medical Missions. Edited and Compiled by Floyd Keeler. With a Preface by the Reverend Richard H. Tierney, S.J. New York: The MacMillan Company, 1925. Pp. 222.

The present volume is only one more proof of how truly catholic the Church is in her physical and spiritual ministrations. Appearing as it does almost simultaneously with the Vatican Missionary Exhibit, it seems like a small commentary on that vast panorama of missionary effort. Like it therefore it is an interesting and instructive contribution to Church history. In his foreword the editor tells us that it is made up of "material presented at meetings of the Medical Mission Board of the Catholic Hospital Association of the United States and Canada."

When the Apostles went forth to carry out the behest of Christ to preach the Gospel to all nations, they went on a quest for souls. Like the Master, they wielded a healing art, but it was of Divine origin. The soul is most frequently reached through the body. This is the testimony of every missionary, ancient or modern, at home or abroad. The modern welfare worker laboring in the congested districts of large cities, as well as the lonely missionary in far-off Oceania, well knows that health of soul often follows health of body. "Thy sins are for-

given thee" makes an impression only when coupled with "Arise and walk."

Scientific medical treatment in our foreign missions is comparatively recent, gauging time as the Church measures her centuries. But with the progress of medical knowledge, science has generously lent a helping hand to religion in her pathological treatment of soul and body. The appeals for better sanitary and medical conditions which so stirred the hearts of the last generation when Father Damien pleaded for his loved companions of Molokai were no more pathetic than those of Doctor Dengels today for her cherished sisters of India. It is these needs that the Church at present is trying to satisfy. Men and women with medical training are being urged to give of their best to Christ's cause in our home and foreign missions. All of our well organized societies for this purpose are methodically instructing their ever-growing numbers in at least a rudimentary knowledge of medicine and hygiene. How the work is being systematically carried on at home and abroad Mr. Keeler tells us in the present volume. A single golden thread runs through the many phases of his wondrous story: man's love for God manifested in his love for his less fortunate fellow. To the Catholic missionaryer

"Love is the startling thing, the new
Love is the all-sufficient too."

This is the thought which raises mere philanthropy to the dignity of Christian charity. It was the impetus which spread the Gospel and civilized the world.

The book before us is copiously illustrated. The subjects of its fifty-nine illustrations are pathetic in many instances. We see "the leper white as snow" beside the ebony African beauty; the Witch Doctress and the White Angel; we have "an after treatment" picture and a scene where "chronic ulceration dwells." Accounts are given of work in Eastern and Southern Asia, Africa, Japan, and the islands of the Pacific. There is a chapter on home missions, but its meagreness makes us wonder. We note also with regret the absence of any mention of the heroic labors that are being carried on in our own Alaska. Surely Bishop Crimont, S.J., and his efficient co-la-

borers are not lacking in ministering to the physical ills of our snow babies. The chapter on non-Catholic missions offers food for thought. Much we can learn from the utilitarianism of our separated brethren. The closing pages of the book are eminently practical, outlining as they do what seems to be a feasible plan for improving the hygienic conditions now existing in our missionary fields of apostolic labor.

J. F. L.

Un grand missionnaire, le Cardinal Lavigerie. By Georges Goyau de l'Academie Française. Paris: Plon-Nourrit et Cie. Pp. 271.

Although little has been written about him in English, Cardinal Lavigerie has not gone unknown or unhonored in his native land. Very early in his episcopal career much official correspondence had concerned him. In 1880, twelve years before his death, many of his own writings and addresses had been gathered together and published by Mgr. Grussenmeyer under the title of *Vingt-cinq années d'épiscopats documents biographiques sur S. Em. le cardinal Lavigerie*. The Bureau des Missions Catholiques at Lyons reprinted in 1885 in book form selections concerning his work from the *Missions Catholiques* under the title *Prés des Grands Lacs par les Missionnaires de S. Em. le Cardinal Lavigerie*. Abbé Félix Klein issued in 1890 the results of his personal investigations on *Le Cardinal Lavigerie et ses oeuvres d'Afrique*. The death of the illustrious cardinal occasioned the volume *Un grand français Le Cardinal Lavigerie* by Xavier de Préville. Mgr. Baunaud gave his standard two volumes of documented matter in 1896. These various volumes together with the short articles that have been published incidentally would seem to have told the whole story of the Cardinal's life. The evaluation of his place in history, however, was not yet estimated. This the Abbé Tournier attempted and did so well in *Le Cardinal Lavigerie et son action politique (1863-1892) d'après des documents nouveaux et inédits*, issued in 1913. But for the centenary of his birth, 1925, it was reserved to the great French Academician, Georges Goyau, to give a novel and characteristic estimate of the modern apostle of Africa.

M. Goyau in selecting the thesis *un grand missionnaire* has

paid probably the most acceptable tribute to him that the Cardinal has received. The man whom the Minister Roustan likened to Richelieu, "un Richelieu qui, dans ses visites pastorales," says Goyau, "agissait comme un saint Vincent de Paul"; the man whom M. Louis Bertrand called "Turpin, l'archevêque de la chanson de Roland," was first of all a pastor of souls. His heart thirsted for the benighted children of that dark continent which had been dead to the grace of redemption almost since the days of St. Cyprian and Augustine of Hippo. He had denied himself, given up voluntarily the fairest ecclesiastical honors France holds for her sons, and followed the way through the dangerous sea of political tides, with the sole motive of recapturing Africa for the Fisherman's net. All his learning, all his courage, all his love he gave "with the Pope" to the flock of his beloved See of Algiers; these qualities were his nuptial settlement on his mystical bride. The comprehension of the motive and the result of Cardinal Lavigerie's life, the recognition of his saving and teaching mission altogether successful, by M. Goyau is as keen a judgment as it is true and doubtless the one quality above all others, though he had many others, by which he would prefer to be remembered as well in heaven as on earth.

M. Goyau, in exposing for admiration the heart of the cardinal's life, does his work well. His summary is brief but competent. He chooses the striking incidents, he plays upon the highlights and he leaves the connecting but less significant details to the earlier biographers. He proves convincingly, though none the less engagingly, that his Eminence Cardinal Lavigerie, patron of Christian archaeology, French patriot, friend of the popes, abolitionist, founder of religious orders, priest, bishop, metropolitan, and prince, was one of the really great missionaries for Christ the world has seen.

M. T. M.

Pearl A Study. By Sister M. Madeleva. New York: D. Appleton & Company. Pp. ix + 226.

Those who enjoyed the delicious chapters of Sister M. Madeleva's book on *Chaucer's Nuns* will open the present volume with avidity. In its pages is found an interpretation of *Pearl*, an alliterative poem written in Middle English about 1350. To the

casual reader this choice morsel is merely caviar. But its singular beauty appeals strongly to all literateurs the world over. It is a product of the Middle Ages, those centuries of faith which have placed succeeding generations under such heavy obligations in every field of knowledge. Not only does a Dante and an Aquinas depict Catholic culture and voice Catholic thought, but a Thomas à Kempis and a Henry Suso are equally accurate in revealing the theology and philosophy of the epoch in which they lived. Faith in those days was just as lively in "merrie England" as in sunny Italy or the jovial Rhineland. *Pearl* is a product of English soil. Its thought is as exquisitely beautiful as its title. "If power over technical difficulties constitutes in any way a poet's greatness," says Gollancz, "the author of *Pearl*, from this point of view alone, must take high rank among English poets."

Most interpreters regard the poem as elegiac in character. Until the present volume appeared, it was thought to be the author's lament over the death of his two year old daughter. But Sister M. Madeleva reads another meaning into its lines. She looks upon it as an expression of the pangs of spiritual aridity, a regret for the loss of that pearl of great price, spiritual consolation. In the third chapter of the book, Sister M. Madeleva gives us a graphic spiritual background and setting for the poem. This chapter alone is a valuable exposition of the mystical life of the period. Frequent reference is made to the classics of mysticism. Authorities both Catholic and non-Catholic are dexterously handled. A wide range of reading on the subject is revealed.

Of course we have in the present volume only one of several possible interpretations of this choice bit of literature. All readers may not agree with Sister M. Madeleva's rendering. But all must acknowledge that she has revealed hidden beauties, and opened up new fields of thought regarding this comparatively unknown gem of literature. And for that our debt to her is not small. The book is provided with an ample bibliography and a good index.

J. F. L.

International Relations. By Raymond Leslie Buell. American Political Science Series. New York: Henry Holt & Co., 1925. Pp. xv + 768.

Few books are at once as encyclopedic and as readable as Professor Buell's *International Relations*. The reviewer does not know of any important topic in the field which is not treated in the volume. There is norodomontade. Patriotism, for example, is described in plain terms, as an aspect of national group consciousness which in the course of the last fifty years became largely materialistic, "seeking to win for the nation increased wealth and power. These ends have created competitions between nations which have not only led to conflicts of material interests, but have converted love of country into fulsome praise, attributing to the nation virtues superior to the rest of the world and a morality which is above reproach" (p. 7). There are chapters on Economic Nationalism, Economic Internationalism, Labor and the World, Reparations and Inter-Allied Debts, and a whole division of eight chapters on Imperialism. Professor Buell, however, does not see only a sordid patriotism. "Properly conceived, there is no finer sentiment in the world than patriotism. As long as its desires remain cultural, patriotism does not involve one nation in conflict with other nations; on the contrary, increasing the culture of one nation enriches the culture of the world....the sacrifice of the individual to a larger good" (p. 7). There are chapters on International Aspects of the Drug and Liquor Traffic, International Humanitarianism, World Courts and the Outlawry of War.

Whether he treats of the economic or of the cultural aspects of international relations, Professor Buell is under no delusions. He recognizes for instance, the advantages of plebiscites, but gives about six pages to a discussion of the abuses of the device. In the plebiscite at Rome in 1870 some voters cast as many as thirty ballots apiece. He not only describes the machinery of international relations, but also tells how that machinery operates. His approach to the subject is from "the viewpoint of political science"; he begins "where international law leaves off" (p. v). What the study of American government is to constitutional law, that this treatment of international relations is

to international law. One, therefore, who would fully understand press reports of the doings of the world, and be able capably to read between the lines, as one so often must, can do no better than to study this work. He who would go more deeply into any of the many topics has nearly forty pages of bibliography arranged by chapters at the end of the volume. There are a few errors, to which we make no reference because they are obvious.

F. J. T.

Greek Life and Thought. A Portrayal of Greek Civilization.
By La Rue Van Hook, Ph.D. New York: Columbia University Press, 1923. Pp. xiv + 329.

While the study of Greek at first hand has almost entirely passed out of the schools, with a certain loss also in the number studying the language in college, there has been a growing realization that any education which aims at being truly liberal and yet ignores or neglects the source of that which is culturally best in modern civilization is inadequate. In several of our larger American institutions of learning this feeling has resulted in a marked increase in the number of students studying the original language itself, but for the most part colleges have felt obliged to prescribe or strongly recommend to *all* students' courses of study in Classical Civilization. To meet the demand for textbooks suitable for such courses, as well as to supply the needs of a similar want among the general reading public, works have literally poured from the press in one form or another for the last three years. The present book under review is one of these.

Obviously no one book, and especially one of some three hundred pages, can adequately present or interpret ancient Greek civilization in its entirety. The author by no means presumes to accomplish such a task. His aim is: "To present to the reader, who may or may not have some previous knowledge of the Greek language or civilization, certain aspects of ancient Greek life and thought." In general the writer has preferred to omit discussion of many details of Greek private life, such as clothing, food, sickness, burial, and marriage ceremonies, because as he rightfully observes, "It is not what Greeks ate or

wore that is of compelling interest and importance to us to-day; it is what they thought and achieved." Space will not permit a listing of the twenty topics treated, but suffice it to say that they include the outstanding features of Greek civilization, especially such as have had the greatest influence on the civilization of our own time.

Such a work as the present one must necessarily lean much on the great standard works which deal with the various topics. The important thing is that the author knows his literature well, and makes the best possible use of it. In this I believe Professor Van Hook has succeeded admirably. The bibliographies appended to each chapter will be found very useful to the teacher of school or college. Furthermore, the material, which is very attractively presented, is made still more interesting by forty-six well chosen illustrations. Access to the wide and varied information gathered in this volume is facilitated by a careful index.

I recommend this book most highly to any teacher of Greek civilization, either as a text-book or as a work of reference and outside reading.

ROY J. DEFERRARI.

Orations of Cicero, with a Selection from His Letters. Edited with introduction, grammatical outline, notes, vocabulary, exercises in prose composition, by Frank Gardner Moore. Boston: Ginn and Company, 1925. Pp. xiv + 552.

Among the many phases of Latin teaching which the teacher has been recommended especially to note, the following are the most important: the correlation of Latin words with their English derivatives; some consideration of the setting and content of the literature read; a serious effort to show the problems which the Romans had to face are similar to many of the problems, past and present, of the American people; some understanding of the Latin author himself as revealed in his work; and, finally, a systematic study of the author's style. All of these topics have received serious attention from Professor Moore, either in his nicely proportioned introduction, or in the concise and pertinent notes. No other school edition of "Cicero" contains all this to the same degree of excellence.

Throughout the volume evidence of a thorough acquaintance with the bibliography of Cicero meets the reader on every hand. The "Brief Bibliography" published on pages XCIV ff. should be very helpful to teachers, although many other useful works are referred to here and there in the foot-notes. The recommendations of the "General Report" of the Classical Investigation have been duly considered, but Professor Moore has not followed these absolutely. He has viewed the requirements of his "Cicero" on much broader basis, taking thought of much other sound advice. In short I believe that this school edition of "Cicero" is far superior to any other—at least from the standpoint of the modern trend in Latin pedagogy.

ROY J. DEFERRARI.

The Voyagers. Being Legends and Histories of Atlantic Discovery. By Padraic Colum. Drawings by Wilfred Jones. New York: The Macmillan Company. Pp. 188.

Anything from the able pen of Padraic Colum deserves a warm welcome. Few writers are better equipped than he to give us *The Voyagers*. It presents an interesting story of the thought and effort which preceded the voyage which finally resulted in the discovery of the new world. To-day educators are advocating for our classes in American history a presentation of the European background which formed a setting for our period of discovery and exploration. And rightly so, since there are no gaps in history. This is the only psychological and pedagogical method of handling the subject. But the difficulty for most instructors is to make such a handling of the subject both interesting and instructive. For that the present volume will be invaluable. In pure diction it gives us the legend of Atlantis, the voyages of St. Brendan, the difficulties and achievements of "the Great Admiral," who to a crew verging on mutiny, gave orders "to sail in the direction that the birds are flying," and finally reached San Salvador. It tells also of the fountain of youth sought in the south land, and of the land in the north where "in friendly wise we came to know the natives of the land which we had named Virginia and which they called Wingandacoa." The last chapter graphically describes the naming of the "fourth continent" when "in the dust that was upon the ledge of

the Tower that Prince Henry built, Martin Waldseemüller wrote the name—America."

Eighteen splendid illustrations vitalize the text. The format of the book is all that could be desired. It will prove a valuable asset to any school or public library.

J. F. L.

History of the Island of Mull. By J. P. Mac Lean. Vol. I. 1922. Frank H. Jones & Son, Greenville, Ohio; Vol. II. 1925. Eugene Mac Lean, San Mateo, Calif.

These two volumes are intended to give a complete account of the Island of Mull as far as known. The first is developed from the viewpoint of science, classified as meteorology, geology, flora, fauna, antiquities, folk-lore, superstitions, and legends. The second volume only conforms to the usual manner of histories and is the only one covered by this review.

Mull, although the second largest island of the Heberdies, has never received the attention given to Iona which is so much smaller. But Mull has never made the contributions to world development that makes Iona significant. Mull has much in common with Celtic Scotland and northern Ireland but little which distinguishes her from them in intelligence, in bravery or in morality. Nothing brings out this lack of individuality more than this second volume for it has been the intention of the author to give an authoritative history of Mull to which reference might be made, but unfortunately he has not succeeded. The authentic data can all be obtained from earlier and more dependable histories of Scotland. The parts that are his own investigation contribute little to our knowledge of Mull.

The reason for the failure of this book to accomplish its purposes is worth some thought. The author has apparently read widely and devotedly of the deeds of his ancestors. He has accumulated a great number of notes about them. He has arranged these notes in a sort of order and has given them to the public. But he has given them too soon, before they were clearly crystallized or wholly digested in his own mind. Therefore what is vague and lifeless to himself he cannot make live for others. Perhaps the secret of the vagueness in his own mind is the usual Scotch reticence to acknowledge unity with the rest of

the Gaels. This betrays itself now and then unwittingly by using the words "papist" and "Romish." The golden age of Scotland was its Catholic period. Not to recognize this is to lack a sense of values which is essential if one is to understand and interpret for others the place the nation holds in the history of the world.

Saint Columba preached broadly the Roman Catholic faith which was the only civilizing influence which the warlike inhabitants had. His influence was felt centuries after his death. The good which came to Scotland and to Mull after Iona had been destroyed by the Danes came through Queen Margaret, the grand-niece of St. Edward the Confessor and through the approved religious organizations of the Catholic Church. What hurt the Church hurt Scotland and what hurt Scotland hurt the Church. If the author in writing his chapter on the "religions of Mull" particularly, had only read such a logical account as the sketch of Scotland in the Catholic Encyclopedia XIII, 613 et seq., he would have been saved some of his difficulties with the Culdees and the comparison of the Celtic Church with the Roman Church, as though they were not one.

I do not mean to say that the author appears bigoted. On the contrary he has apparently covered every inch of ground visible to him. The cause of his lack of ultimate success is not due so much to unwillingness to tell the truth as it is to inability to find all the truth; which in a word can be described as lack of historical method.

The history of Mull and her sons, the MacLeans, the MacKinnons, the MacQuarries and the Beatons should be told for the clearer understanding of the history of Scotland. Doubtless with more careful attention to method and to breadth of view and with more careful editing of the manuscript, the author himself, with so much headway in the accumulation of facts could publish a history which would be adequate.

M. T. M.

Adrian Fortescue, a Memoir. By John G. Vance and J. W. Fortescue. London: Burns, Oates & Washbourne, Ltd.

Had I known Adrian Fortescue earlier than Luke Delmege I should perhaps not feel the ghost of the latter haunting this me-

moir. As it is, the charm of Canon Shuhan's delightful character only approximates that of Adrian Fortescue, for the simple reason that fiction can never be as surprising as truth.

Adrian Fortescue had the great soul of genius, the infinite capacity of taking pains, thoroughness. The intriguing rumination of what he might have been if his path had led in different channels is, after all, idle. His Supreme Love, about which he was so reticent, required nothing less of him than priesthood. Being priest, he could be nothing less than his highest ideals of priesthood demanded. He had to know not only what a priest ought to know but also why he did what he did as he did and why he did not do it differently. Consequently he mastered divers and intricate tongues to comprehend the office of priest wherever it exists. No pastoral charge could cramp his grasp for knowledge. Essentially a teacher, after having learned ravenously almost all there is to know about liturgy and rites and patrology and church history and the rest he could not but retell it and explain it in his native tongue for others to understand and by so doing he proved himself to be as dependable an authority on the historical development of the apostolic Church as we have in English.

But this memoir does more than tell what he did,—it makes him lovable, as lovable to those who never knew him except in the intricacies of scholarship, as to his close friends who describe him as having a "genius for friendship." His thoroughness, his individuality, his fine taste and artistry so enchantingly told prove him to be as inimitable, as paradoxical, and as rare a character as Charles de Foucauld and the blessed Francis of Assisi.

It is in truth a biographical tribute of consummate excellence worthy of its subject.

Early Jesuit Travellers in Central Asia, 1603-1721. By C. Wessels, S.J. The Hague: Nijhoff. Pp. xvi + 344.

This volume describes the travels of some of the pioneer Jesuits of the mission at Goa, made primarily with the intention of winning souls and establishing new outposts of the kingdom of Christ. The intrepidity of these men, because of their motive, led them into places never before reached by white men, indeed

some never having been reached since. In this these sons of Saint Ignatius differed not at all from their brothers who about the same time did similar service to religion and geography in North and South America. Neither did the importance of their adventures remain unchallenged by others also serving religion, Dominicans, Franciscans, Recollects. The pitiable fact is, however, that so little is known generally of the magnificent achievements and services to science which have been made by Catholic missionaries.

But no longer can it be said of Central Asia, "That the Jesuits have done much for our geographical knowledge is recognized on all hands; *what* they have done we hardly know at all." Father Wessels has made a distinct contribution to the sum of knowledge. He has had the good fortune to have recourse to many rare books and to the archives of the Society of Jesus. The amount of material he has mastered is tremendous but with unerring judgment he has made the story those dusty treasures tell into as scholarly and as fascinating a narrative as has been produced in recent times.

Most of the men written of traversed the Himalayas mid snow and ice and almost insurmountable physical hardships, travelled Thibet in spite of treacherous opposition and indentified far Cathay with the impregnable China. Much care is taken to learn all that they wrote of their own travels, to weigh their observations and comments in the light of their education and previous experiences, and to compare their results with those of other explorers. Many errors which attributed falsely to them what they never wrote and thus wrongly impugned their reliability, are corrected. Recognition is demanded for what they did, only that and nothing more. The result is that Bento de Goes, Antonio de Andrade, Francisco de Azenedo, Stephen Caccella, John Cabral, John Grueber, Albert D'Orville and Hippolyte Desideri, all of the Society of Jesus, stand out with the great explorers the world has known.

Father Wessels' book is more than a narrative. It is a model of the best of historical method, critical, thorough, rational, and completely documented.

NOTICES

(Selected books from this list will be reviewed in later issues).

Has the Immigrant Kept the Faith? A Study of Immigration and Catholic Growth in the United States, 1790-1920, by Gerald Shaughnessy, S.M., A.B., S.T.D., (Macmillan Company, New York), is an exhaustive study of the relation of immigration to the growth of the Catholic Church in the United States. In a decade-by-decade treatment of immigration, conversions, and natural increase Dr. Shaughnessy estimates by close approximation what should have been the Catholic population in 1920. It is a most important book in view of the frequent allegations made that the Church in the United States has suffered enormous losses through defections from the Faith. These allegations have been so generally accepted by certain Catholic writers that they have become practically a fixed tradition. Both courage and patient research were needed to tackle the fallacy of an *argument ex auctoritate*, the sole prop on which this tradition rests. Dr. Shaughnessy's courage and industry are evident in his findings. Later, we hope to discuss this work at some length.

The Life and Letters of Bishop McQuaid, prefaced with the History of Catholic Rochester before His Episcopate, by Frederick J. Zwierlein, D.Sc., M.H., (Louvain) Vol. I (A. Uytspuyst, Librairie Universitaire) is dedicated by the author to the University of Louvain in commemoration of the Five Hundredth Anniversary of its Foundation, 1425-1925. Dr. Zwierlein's Foreword explains the reason for what seems to us a most unusual "Preface" which takes up fully two-thirds of the volume with the statement that "the earlier history of Catholic Rochester formed the background for the long episcopate of its first Bishop, with which the subsequent Catholic history of the place was largely identical. Parallel to the earlier history of Catholic Rochester ran Bishop McQuaid's life before his episcopate, especially as Father McQuaid in New Jersey, where his career trained him well for much of the work awaiting him in his episcopal field of labor."

A considerable portion of the content of this volume has already appeared in the pages of the CATHOLIC HISTORICAL REVIEW. It will later be reviewed by a competent authority. In the interim, however, let it be said that Dr. Zwierlein is one of the most capable of the Louvain school of historians whose good fortune it was to sit under the lamented Dr. Cauchie, whose tragic death in Rome some three years ago left a great gap in the ranks of ecclesiastical historians.

From the International Office of Catholic Organisations, 38 Via Pietro Cavallini, comes, though tardy, a very valuable compilation, *Manuel Inter-*

national des Organisations Catholiques by Abbé J. Monti, published by "Editions Spes," Paris. A preface by Dr. Alphonse Steger (The Hague, Holland) explains the origin of the office whence comes this work:

Cet office a pour but initial: 1 de cataloguer les données principales de toutes les oeuvres et organisations catholiques sociales du monde entier et de les compiler dans un manuel; 2 de former une bibliothèque de tous les écrits, traitant des dites oeuvres et organisations, publiés par elles; 3 de donner verbalement ou par écrit des informations sur le but de ces oeuvres, sur les méthodes employées et les résultats déjà atteints; puis de conseiller et d'aider à la création d'oeuvres analogues dans les pays qui n'en possèdent pas encore; 4 de fournir à ceux qui le désirent le moyen d'étudier l'organisation de l'action sociale catholique dans le monde entier; 5 de publier une revue sociale d'information et d'inspiration.

L'office, durant la première année de son existence, a consacré ses soins à ce travail préliminaire et, grâce à Dieu, avec un succès toujours croissant. La première édition du Manuel International des Organisations Catholiques est déjà publiée. Ce manuel permettra aux différentes nations, et ceci se présente pour la première fois, de se connaître entre elles....

As an Appendix the volume has a list with a brief account of the Catholic Universities which are independent of State support. The notice regarding the Catholic University is presumably taken from the Year Book. It should be revised for the next edition of the *Manuel*.

Manuel des Missions Catholiques, par Bernard Arens, S.J. (Edition Française) is noted as No. 3 of the "Section Missiologique" of the Museum Lessianum (Louvain, II Rue des Recollets). It is a comprehensive survey of Catholic mission activities throughout the Catholic world.

Il traite successivement de la direction des missions, des organes exécutifs qui sont les Ordres et Instituts dont font partie les missionnaires, des auxiliaires, c'est-à-dire des Frères, des Sœurs, des médecins et des catéchistes. Nous y trouvons ensuite de nombreux tableaux statistiques concernant les territoires des diverses missions et les résultats actuels de l'activité missionnaire, puis des renseignements précieux sur les ressources des missions et sur le mouvement scientifique actuel de la missiologie.

Bref, c'est un livre de première valeur, qui au point de vue de l'exactitude de l'information l'emporte sur tout ce qui a été publié jusqu'ici.

A. R.

The Life of The Venerable Philip Howard, Earl of Arundel and Surrey, by Cecil Kerr (Longmans, Green & Co., London and New York) is the story of a sainted ancestor of the present Duke of Norfolk. Philip Howard was the godson of a king, and later became the favorite of Elizabeth, and the first subject in England. The book tells of his long flight from grace, his final surrender, and the consequent relentless vengeance of the Queen; of his attempted flight with its dramatic sequel; his trial in the Great Hall of Westminster, and his saintly death after many years of suffering in the

Tower of London. It also gives some sidelights on the conditions of Catholics in those days of persecution, and tells of the terrors and hardships they endured so willingly in defense of their Faith.

The Vatican Mission Exposition: A Window on the World, by Reverend John J. Considine, S.T.L. (Macmillan Company, New York) is unquestionably the most informative volume we have seen dealing with what is conceded to have been the most attractive feature of Rome during the *Anno Santo*. Its author had exceptional opportunities for his work. He was sent to Rome in the autumn of 1924 to supervise the preparation of the Maryknoll mission booth at the Vatican Exposition and remained in the Eternal City during the Holy Year. Moreover, his equipment historically and academically is, if we may say it, a warranty of an attractive record. The wielder of a facile pen, he has the happy faculty of presenting facts and statistics that is unusual. Apart from the literary content of the volume, there is a series of graphs (the author modestly terms them "charts") which enable the reader to visualize the entire subject of missiology. These, with the numerous illustrations, greatly enhance the value of the book.

It has a preface by Archbishop Marchetti-Selvaggiani, President of the Committee for the Vatican Exposition, which states:

This book promises to transport the Exposition from Rome to the Catholic family circles in the United States and Canada, yet not by what could have proven a seemingly endless recitation of tiring details. The author has tried to say, not all that might be said, but just what seemed to him should be said to give the lay person a readable yet instructive glimpse at Catholic missions. Rome, the Holy Year, the Vatican Mission Exposition, supply the setting.

Told Beneath the Northern Lights: A Book of Eskimo Lands, by Roy J. Snell. With illustrations by Florence J. Hoopes. (Little, Brown & Co., Boston).

All who recognize the educational value of myths and legends for the young, will welcome this volume. Sun and moon, wind and storm, ice and snow, white bears and sea-parrots, with all the phenomena of northern lands, contribute to the folklore presented in the two hundred and thirty-eight pages of this book. The far north has a perennial fascination for young and old. But when its vast deserts of snowy silences are peopled with the things of fancy, youthful minds find themselves in an alluring atmosphere. Fact and fiction have joined hands to make the present volume both interesting and instructive to readers at the impressionable age of twelve or thereabouts. Its five artistic illustrations add to the aesthetic value of the book. Large print and good paper make it easy reading for young eyes, while a glossary throws light on many an unfamiliar word.

J. F. L.

Book V of *The Grip-Fast History Books*, by Susan Cunnington, M.A. (Cantab.) is a brief story of United Britain, political and economic, from James I to the present day. It is written for English boys and girls "to show [them] something more of the Britain of the past, out of which has grown the Britain of to-day." It would be well if we had some American texts such as the Grip-Fast series for our junior grades for it is as true of this country as it is of England that "almost every town and village, river and highway, has connected with it some historical event or some great name."

To the production of books on civic life and things that pertain thereto there seems to be no end. The latest that has come to us is *Civics*, by Radhakamal Mukerjee, M.A., Ph.D. (Longmans, Green & Co., London and New York). The book is an attempt "to lead the students to a correct conception of civic life and its growing responsibilities from a study of Indian habits and conditions as the outcome of the social history of the people." The content of the volume may be appraised from the statement: "Man's direct ancestors are to be sought in monkeys very much lower than the anthropoids, which are only his cousins" (p. 2).

The European States, by R. B. Mowatt (Milford, London, "The World's Manuals") is a history, in less than three hundred pages, of international relations in Europe since the Peace of Westphalia (1648). It is a useful summary of the results of diplomatic practice, and the reading of it is considerably helped by a series of clear maps interleaved in the text. Mr. Mowatt's historical sketches are admirable in every way, and we commend them to teacher and student as desirable acquisitions. Mr. Mowatt is at the present time in this country lecturing at the University of Wisconsin.

The Hispanic Society of America has recently published an interesting account of *Gaspar Correa* and of his great history of the East Indies, written in the sixteenth century but not printed until the nineteenth (*Lendas da India*, 8 vols., Lisbon, 1858-66). The author, Mr. Aubrey Bell, says that the work is a first-class original authority by one who witnessed many of the scenes he narrates.

Builders of the Empire, by James A. Williamson (The Oxford Clarendon Press, American Branch) is a valuable book for those who are interested in British Colonial History. In three major divisions, Mr. Williamson, discusses: Pioneers of the Old Colonial Empire, The Eighteenth Century; The Modern Empire. The book is splendidly illustrated and like earlier works of the author it is written with great precision and care. Exception may possibly be taken to the brevity of some of the earlier sketches, the chapter on John Cabot, for example. Cabot certainly seems to deserve more space than either Kitchener or Cecil Rhodes, for they merely reaped where the doughty Venetian had sown.

The indefatigable Dr. Ludwig von Pastor has gathered together in a charming little volume of 169 pages several passages in his *History of the Popes*, relating to the paintings of the Sistine Chapel and the Vatican, under the title: *Die Sixtinische Kapelle—Die Stanzen und Loggien des Vatikans*, published by Herder (Freiburg-im-Br.). Discussing this volume R. Maere says in *Revue d'Histoire Ecclésiastique* (July-October):

Il est intéressant de trouver réunis des renseignements sûrs et des appréciations justes sur ces chefs-d'œuvre hors pair de la fresque italienne. L'auteur possède l'art d'exposer, sous une forme attrayante, le résultat de ses recherches érudites, et sa langue n'a rien de la structure entortillée qui rend la lecture de certains écrivains allemands si laborieuse. Il fait connaître l'histoire des œuvres décrites, leurs auteurs, la valeur des légendes, généralement recueillies par Vasari, qui ont cours à leur propos. Il fait connaître aussi l'idée qui a présidé au choix des sujets, l'état de conservation des œuvres et leur valeur artistique.

Toute note bibliographique a été délibérément exclue. Au besoin *l'Histoire des Papes* même pourra d'ailleurs fournir les citations désirées.

Il serait surtout agréable de pouvoir parcourir ce petit livre de poche, destiné à la vulgarisation, à Rome devant les fresques mêmes. Mais, malgré le nombre fort restreint de reproductions, sa lecture aura des charmes ailleurs également, même pour ceux qui ne connaissent que d'une manière imparfaite les chefs-d'œuvre ornant le palais des grands papes de la Renaissance.

In the same number of the Belgian publication, J. Forget says of Father Konstantin Kempf's recent volume, *Die Heiligkeit der Gesellschaft Jesu. T. II: In den Missionen* (Benziger, Einsiedeln):

A l'heure, qu'il est, l'évangélisation des peuples païens sollicite plus que jamais l'attention et le dévouement du monde catholique. Le livre que voici semble bien fait pour seconder cet heureux mouvement des esprits et des cœurs. L'auteur, le R. P. Kempf, aidé de quelques confrères, y a réuni, comme en un splendide palmarès, comme en un émouvant et éloquent panorama, une série d'esquisses biographiques de missionnaires, martyrs pour la plupart, appartenant à la Compagnie de Jésus. Longue et variée en est la liste: elle s'étend du milieu du xvi^e siècle jusqu'en 1900, de saint François Xavier jusqu'aux récentes victimes des Boxers; toutes les nationalités, ou peu s'en faut, y sont représentées. Mais plus divers encore et plus étendu nous apparaît le champ défriché par les généreux pionniers, fécondé de leurs sueurs et de leur sang: c'est, en Asie, l'Inde, le Tonkin, la Chine, le Japon; c'est l'Afrique du Sud et l'Ethiopie; c'est, en Amérique, le Brésil, le Pérou, le Paraguay, le Chili, la Colombie, le Mexique, le Canada. Dans cette galerie de portraits, quelques visages brillent d'un éclat particulier; il y a, dans cette riche et édifiante nomenclature, certains noms qui se sont dès longtemps imposés à l'admiration universelle. Tels sont, après Xavier, Antoine Criminale, le premier martyr jésuite, le bienheureux Rodolphe Aquaviva, le bienheureux Jean de Britto, André Oviedo, patriarche d'Ethiopie, Joseph Anchieta, le thaumaturge du Brésil, saint Pierre Claver, l'apô-

tre des nègres, etc. L'ensemble de la collection est glorieux à l'Eglise et à la Compagnie de Jésus; il laisse à l'âme une profonde impression et amènera sans doute de nouvelles recrues aux phalanges apostoliques. Pour que rien ne manque au charme attirant du petit volume, on y a inséré une douzaine de belles illustrations en photogravure.

The Ideals of St. Francis of Assisi, by Hilarin Felder, O.M.Cap. (Benziger Brothers, New York) is an English edition of the German text of a most scholarly work. The translation by Father Berchmans Bittle is well done. The volume is not actually a biography of the Poverello, though it chronicles the facts that made up his life-story. The poverty, humility, penance, and abundant charity of St. Francis are amply exemplified by the author. This work should have a wide appeal in view of the fact that the coming October will mark the septi-centenary of the Founder of the great Franciscan Order. Benziger Brothers have produced a splendid volume from the mechanical view-point.

From Herder & Co., Freiburg, have recently published a life sketch of Dr. J. B. Heinrich, by Dr. Ludwig von Pastor, under the title of *Der Mainzer Domdekan Dr. Joh. Bapt. Heinrich, 1816-1891. Ein Lebensbild nach originalen Quellen und persönlichen Erinnerungen von Ludwig Freiherrn von Pastor. Mit einem Bilde Heinrichs*. Dr. Heinrich had a large share in influencing the intellectual career of Dr. Pastor, and jointly with Jansen shaped the career of the great historian of the Papacy.

The Genesis of Christian Art, by Thomas O'Hagan, Ph.D., Litt.D., (Macmillan, New York) should appeal to many classes of readers—to the art student, to the religious, and to the large number who desire an introduction to art and its history. Dr. O'Hagan has rendered great service to Catholic literature, and this new volume will give him a well-merited place in another sphere. He brings to this study long residence in European art centres which is an assurance that his study is not the work of an amateur.

NOTES AND COMMENT

The Catholic Encyclopedia.—The N. C. W. C. *Bulletin* of February has the following notice of the service rendered to the Church by the *Catholic Encyclopedia*, written by Rev. John J. Wynne, S.J., to whom must be ascribed much of the success of this great venture:

What has the *Catholic Encyclopedia* done for the Church? In the first place it has organized Catholic talent and scholarship all over the world. Georges Goyau, of the French Academy, describes the work as a "crusade of intellect," just as in the Middle Ages there were crusades of men at arms. It employed the services of over a thousand men and women, in forty-three different countries, writing in every language.

It has discovered and brought out writers in this country who never before had an opportunity to display their talent, style and special knowledge. Since its completion, many of these writers have continued to contribute articles to various periodicals and to various general works of reference. Many of them have written books.

It was the first religious encyclopedia to go beyond the limits of a Church Dictionary, to treat not only the doctrine of the Church, its canon law, liturgy, and the ecclesiastical side merely of its history, but also to give its full share in human life, in every field of mental and moral activity, in secular history, in all art, philosophy, science, education, literature, exploration, racial and national matters. It emphasized the fact that the Church was the greatest factor in civilization as well as in Christianity.

The Encyclopedia has given the position of the Church on every vital question, on evolution, authority, capital, labor, usury, strikes, education, marriage, law, racial and national characteristics and ideals, charities, immigration, prohibition. It has done all this in such a way as to show the reasonableness of this position, the consistency of the Church's stand at the present day with her stand on all these things in the past. Best of all, it illustrates the spirit of the Church in dealing with every question of human interest, its dislike of controversy, its impartiality, its habit of treating fairly all sides, its readiness to accept any established fact or theory, its painstaking manner of weighing proofs.

Archbishop Quigley of Chicago predicted that the *Encyclopedia* would create a new public opinion, and this it has been doing from the start. First, it developed a common sentiment among Catholics, and extreme caution in the discussion of religious matters during the period when Modernism was rampant. It has had a decided influence on public opinion as expressed in our newspapers, periodicals, books, especially in general works of reference. Rarely now do we meet in any of these with the errors and absurd statements with which the Catholic reader was confronted at the dawn of this century, just before the Encyclopedia was announced. Less and less do we hear of the Inquisition as a Church Tribunal, of the Massacre of St. Bartholomew as instigated by Rome, of the revocation of the

Edict of Nantes as inspired by religious prejudice, of the Pope granting annulments of marriage instead of divorce, etc. Even the publishers of general works of reference, like the International, Americana, Britannica, have felt it necessary to correct thousands of mis-statements which littered their pages, and to employ a large number of Catholic writers, whereas up to 1900 they had scarcely a Catholic among their contributors.

The *Encyclopedia* was the first great evidence of Catholic scholarship in this and other countries which so impressed Protestants generally that they have practically all ceased to talk of Catholics as if they were illiterate. Dr. Kinsman in *Salve Mater* tells how his first inspection of the *Encyclopedia* was a decided shock, he was so surprised to find in it such a wealth of scholarship. The projectors of the new Protestant Encyclopedia to be entitled *The Encyclopedia of Christianity* have not issued one circular announcement without stating that they wish to publish a work that will be of the same standard as *The Catholic Encyclopedia*.

The *Encyclopedia* is in every Public Library worthy of the name in this country, in all the great secular universities and state colleges, in every Protestant seminary of importance. One public library has several sets. One of them has been so much used that it had to be rebound four times. In one Protestant seminary nineteen of the students bought the work at the recommendation of a professor. In several of these seminaries there are many copies among the professors and students. Very many of the public schools, high and even elementary, in such cities as New York, Boston, Philadelphia, have copies of the *Encyclopedia*.

The *Encyclopedia* is referred to in almost every scholarly list of books published under the title of the Bibliography in works on religion, history, philosophy, sociology, etc. It has been quoted in court decisions, as for instance on the subject of bequests for Masses, gambling, dancing, education, etc. It is not unusual to have it recommended or quoted as an authority not only by Catholic speakers, but by Protestants also over the radio.

Many a bishop, and hosts of priests are fond of telling how the *Encyclopedia* is a never-failing source for their lectures, sermons, and for the casual remarks they are often obliged to make at receptions, dinners, commencements, and other gatherings. The teachers in Catholic schools look to the *Encyclopedia* for the ready information they need to round out and make more interesting their knowledge of the subjects they are teaching. Editors of Catholic papers are forever sounding its praise as a valuable auxiliary to their work. The Catholic layman who has to speak in public or write has now the advantage that with the *Encyclopedia* he is sure of his ground and that he can venture to talk with confidence on subjects which formerly he considered it more prudent to leave to those who have been trained specially in ecclesiastical lore.

Finally, with the *Encyclopedia* we are no longer in the position we were a quarter of a century ago, of having to complain about the erroneous things that were said against us, without having positive and authoritative

statements on every subject connected with religion. The *Encyclopedia* is thus a powerful constructive element in the life of the Church. What it has already done for religion since its completion, it will continue to do even more abundantly in the future.

The English Bible.— Rev. James T. Cotter, of Gunnison, Col., has contributed to the *Denver Catholic Register* the following scholarly review of the history of the English Bible. It is reprinted by courtesy of the editor of the brilliant and breezy Catholic weekly of "the Queen City of the Plains."

The history of the English Bible begins in the fourteenth century. French and Latin had up to that time been the official language of England, Anglo-Saxon and Anglo-Norman the language of the people. In 1363 for the first time the parliament was opened in English.

The earliest translations of the Bible in England were in the Anglo-Saxon. Caedmon (680 A. D.) made a paraphrase of some of the books of the Bible. Soon after his time came two translations of the Psalms, one made by Guthlaë, the other by Aldhelin. St. Bede, the Benedictine, translated some parts of Scripture, completing the translation of St. John's Gospel on his deathbed, on the feast of the Ascension in 435. A translation of the Psalter is connected with the name of King Alfred (901). From the tenth century date are the Durham Gospels and the paraphrase of the historical books of the Old Testament ascribed to Archbishop Aelfric of Canterbury.

From the fourteenth century there are two translations of the Psalter into Norman-French, or Middle English; one of those was made by William Shoreham, the other by Richard Rolle.

The oldest known English translation of the Sacred Scriptures (using English in a strict sense) is commonly ascribed to John Wycliffe (1324-1384), styled by his admirers "the Morning Star" of the Reformation. The New Testament text of Wycliffe's Bible is said to have been made by Wycliffe himself during the last years of his life, which he spent in retirement as the pastor of Lutterworth. The bulk of the Old Testament translation is ascribed to his friend, Nicholas of Herford; Wycliffe is thought to have completed the work. The New Testament appeared about the year 1380, the remainder in 1382. In 1388 the entire work was revised by a disciple of Wycliffe, John Purvey. Such is the commonly accepted theory of the origin of the English pre-Reformation Bible, of which there are extant about 170 copies in manuscript form. The version goes under the name of the Wycliffe Bible.

The theory, however, of the origin of the so-called Wycliffe Bible has been seriously shaken by the researches of Cardinal Gasquet, O.S.B. The Cardinal is the foremost living authority on English pre-Reformation church history. He made a study of the Bible in question, and these are his conclusions: (a) the contemporary evidence that Wycliffe was the author of an English version of the Bible is very slight; (b) whether Wy-

cliffe did really translate the Bible or not, the so-called Wycliffe Bibles are not his translation, they are good orthodox Bibles of pre-Reformation times—Bibles that had the tacit, and in some instances, the explicit approbation of the ecclesiastical authorities.

There is no contemporary evidence from Wycliffe's own time that he translated the Bible. The oldest testimonies which are quoted to establish Wycliffe's claim to be the "Father of the English Bible" are from the earliest part of the fifteenth century. They are the following: (a) John Huss wrote, "It is reported among the English that he (Wycliffe) translated the whole Bible from Latin into English." (b) The Council of Oxford, held in 1408, condemned Wycliffe's translation of the Holy Writings. (c) Archbishop Arundel in 1412 forwarded a list of Wycliffe's errors to Pope John XXIII. One of these errors was, that, in order to defame the Church, Wycliffe devised the expedient of a new translation of the Scriptures in the mother tongue. Finally (d), Henry Knyghton, Canon of Leicester, complains that Wycliffe had made the Gospel cheap by translating it from Latin into English.

To this Cardinal Gasquet answers: The testimony of Huss is inexact, for certainly Wycliffe did not translate the whole Bible. And, furthermore, Huss speaks only of a rumor that has reached him. The Council of Oxford does not say that Wycliffe translated the Bible, but mentions only texts or passages of Scripture. Archbishop Arundel presided over the Council of Oxford, and was its guiding spirit; accordingly, his words are to be interpreted in the same sense. By the "*Aeternum Evangelium*," Knyghton may have meant simply Christian teaching in general. (Gasquet 96:145-152).

Two other significant facts must be borne in mind. First, in the certain genuine works of Wycliffe there is no mention that he had made a translation of the Bible into the vernacular, and there is no quotation from the Wycliffe Bible (Gasquet 137). Secondly, while Wycliffe's followers—the Lollards—were presented, the possession of a Wycliffe Bible was not one of the charges made against them (Gasquet 109). The whole tradition that Wycliffe was the "Father of the English Bible," may, after all, rest on a misunderstanding of documents, and on the well-recognized tendency of later generations to make Wycliffe the author of all the anonymous religious literature of the fourteenth century. "The name of John Wycliffe has been used as a peg to hang many a work on with which the owner of the name had nothing whatever to do." (Blunt, *Prot.* apud Gasquet).

Gasquet's second contention is that, granting that Wycliffe may have had something to do with the translations of the Holy Scriptures into English, the so-called Wycliffite Bibles are not his work at all, but that they are orthodox Catholic Bibles of pre-Reformation times, and here the researches of the learned Cardinal are conclusive.

(a) Wycliffe's translations—we have it on the authority of Sir Thomas More (Gasquet 107)—were disfigured by his heretical teaching,

while the so-called Wycliffe Bibles are thoroughly orthodox in text as well as in the preface. (b) Again, if Wycliffe had been the author of the Bibles that go under his name, we should expect to find that these Bibles were originally the property of his followers, the Lollards. But "in no single instance, so far as I can discover, has any copy been traced to a possessor of distinct Lollard opinions." (Gasquet 154). On the contrary, many of those Bibles are known to have been the property of loyal Catholic kings and nobles, of Bishops, priests, and religious houses. The Bibles in question had, therefore, the tacit approval of the Church—in some instances, they enjoyed specific sanction (Gasquet 120-132).

(c) Finally, Sir Thomas More (1487-1535), lord chancellor of England, clearly affirms that Catholic England had a Bible in the vernacular, and that he, himself, had seen many copies of it, but the so-called Wycliffite Bibles are the only English Bibles known (pre-Reformation). Hence, the conclusion is that those Bibles are not Wycliffe's translations, but the Catholic version of which More spoke. The words of More: "The whole Bible was long before his (Wycliffe's) days by virtuous and well-learned men translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read." Again, "The clergy keep no Bibles from the people, but such translations as he either not yet approved for good, or such as he already reproved for naught (is as bad) as Wycliffe's was. For, as for old ones that were before Wycliffe's time, they remain lawful and be in some folks' hands. Myself have seen, and can show you Bibles, fair and old, in English, which have been known and seen by the Bishop of the diocese and left in laymen's hands and women's too." (Gasquet 116, Graham 999). To these words may be added similar testimony of the preface to the Authorized Version (Protestant) of Cranmer and Fox. If then the words of Archbishop Arundel prove that Wycliffe made a new translation of Scripture in the mother tongue, they also prove that there was at the time a Catholic authorized version which Wycliffe tried to supplant with his own.

The first printed English Bible was the work of William Tyndale, an apostate, and a fanatical follower of Luther. Tyndale's New Testament was printed on the continent about 1525; other editions followed and a translation of a portion of the Old Testament. His translations were condemned by the Catholic authorities, not because it was the Bible, but because it contained a preface and marginal notes borrowed largely from Luther's Bible. This is what a Protestant historian (Dixon) says of Tyndale's Bible: "Every one of the little volumes containing portions of the Sacred Text that was issued by Tyndale, contained also a prologue and notes written with such a hot fury against the prelates and clergy, the monks and the friars, the rites and ceremonies of the Church as were hardly likely to commend it to the favor of those who were attacked. Tyndale rejected some of the ecclesiastical terms, and substituted others, in the interest of his anti-Catholic propaganda. 'Church' became 'congregation,' 'priest' became 'elder,' 'grace' became 'favor' and 'gift': on the con-

trary, for 'idols' he gave 'image' (I Cor. 10:17); John (XVI, 2) became 'they shall excommunicate you' for 'cast you out.'" The Rev. Blunt (Protestant) in his *History of the Reformation of the Church of England* says: "In some editions of Tyndale's New Testament, there is what must be regarded as a wilful omission of the gravest character, for it appears in several editions, and has no shadow of justification in the Greek or Latin of the passage (I Peter 2, 13-14). It is for those reasons and not from any general hostility to an English Bible, that Tyndale's translation was condemned. Bishop Lunstal, who condemned Tyndale's Bible, gives as his reason, that the authors of that Bible 'intermingled with their translations articles and opinions that were gravely erroneous' (Gasquet, *The Eve of the Reformation*, 263)."

In 1521 Henry VIII condemned "the translation of the Scriptures corrupted by William Tyndale." In 1543, he took more stringent measures against "the crafty, false and untrue translation of Tyndale." Finally, in 1546, the year before his death, the king ordered all the copies of Tyndale and Coverdale burned (Graham, 126-127; Gasquet 114).

Miles Coverdale published his Bible in 1535. This was the first complete printed English Bible. It was printed on the continent, dedicated to Henry VIII, but afterwards ordered burned by the same king.

Matthew's Bible appeared in 1538; Taverner's Bible in 1539; "The Great Bible" between 1539 and 1541; the Geneva Bible in 1560; the Bishop's Bible in 1568.

In 1611, a committee of scholars appointed by James I., king of England, brought out the King James or Authorized version of the Bible. It encountered considerable opposition, but eventually became the standard Bible of English Protestantism. This Bible was but a translation, as the title "newly translated out of the original tongues" would suggest. The rules drawn up for the editors stated that the bishops' Bible was to be followed, "and as little altered as the truth of the original will permit." Another rule was that the old ecclesiastical terms were to be kept.

In revising the English Bible (Bishop's) the editors of the King James version consulted the Hebrew and the Greek. They used also the Vulgate of St. Jerome, and the existing English versions, notably the Rheims New Testament (Catholic) and the Geneva Bible. From the literary point of view, the Bible of 1611 is the best Bible in English. The purity of its diction made it an English classic. But its merits as a translation are not so great. (a) The revisers generally preferred the readings of the "Textus Receptus." "The Textus Receptus" was based on an edition of the Bible by Erasmus of Rotterdam in 1527, and which for its imperfect readings has a critical value, amounting to almost nothing. This fact is responsible for a number of errors in the Text of the King James Version. Modern scholarship has in many instances vindicated the superiority of the Vulgate of St. Jerome over the "Textus Receptus." To mention an example where the King James version was wrong in preferring the Greek text of the time to that of St. Jerome: the inscription at the end of the Lord's

Prayer in Matt. (6, 13), "for this is the kingdom," etc., and the Protestant form of the Gloria in Excelsis (Luke 2, 14). In some cases the readings of the Authorized version show dogmatic bias (Matt. 19-11), I Cor. 7-9), (I Cor. 11-27). Here an "or" is changed into "and" and gives a different meaning. Among the translators—fifty-four in all—working at Oxford, Cambridge, and Westminster, there were representatives of the Calvinist and Episcopalian schools of thought who read their individual dogmatic beliefs into the translation at the expense of accuracy. The King James version, therefore, is essentially sectarian.

The Revised version—a revision of the King James Bible—was published by a group of English and American Protestant scholars, commissioned to undertake the work by the British parliament. It appeared in 1881, and was completed in 1885. The revisers practically made a new translation of the New Testament. They departed in about 36,000 instances from the text of the King James version. They give the Catholic version of the Lord's Prayer, the Gloria in Excelsis, and restore the word "or" for "and" in St. Paul's Epistle (I Cor. 11-27). The numerous and weighty changes made by the revisers in the New Testament created considerable opposition to the new text, and accordingly, in the Old Testament, they departed from the reading of the King James version only when such a departure was absolutely necessary.

The standard English Catholic version of the Bible is the Rheims-Douay translation. In the reign of Queen Elizabeth many Catholic ecclesiastics were compelled to seek refuge on the continent. A number of illustrious Oxford scholars opened an English college at Douay in 1568 in order to provide priests for the English mission. In 1578, the college was transferred to Rheims, and later back again to Douay. Among the leaders of this college were William Allen, Gregory Martin, Richard Bristow, Thomas Worthington and John Reynolds. The translation was made by Gregory Martin, and the work was revised by Allen and Brestow. The New Testament was published at Rheims in 1582, the Old Testament at Douay in 1609-1610. The aim of the translator was clearness and accuracy rather than literary excellence. And in this respect it succeeded. In no case has it been shown that the translator distorted the text in the interest of dogma or controversy. It abounds in Latinisms, and as a work of English literature it is inferior to the King James version, but used a better text and is more faithful to the original meaning. Between 1749 and 1753 Bishop Challoner published three revisions of the Rheims-Douay New Testament and one of the Old Testament. The Bishop introduced many changes into the Rheims-Douay text, so that his work almost amounted to a new translation. He modernized the language, and in many instances adopted the rendering of the Authorized version. Since Calloner's time, both the Rheims-Douay and his own text have undergone several revisions. Some of these are Bishop Troy, our Bishop Denvir's Bible (Dublin) and Bishop Kenrick in the United States. But they are essentially the Challoner's revision of the Rheims-Douay version. This is the

only really complete Bible in the English language, for it contains those seven books of the Old Testament which are omitted in the King James and Revised version—Tobias, Baruch, Judith, Wisdom, Ecclesiasticus, I and II Machabees—together with seven chapters of the Book of Esther, and sixty-six verses of the third Chapter of Daniel. So that we can claim to have, as Graham says, not only the pure, unadulterated Bible, but the whole of it, without addition or subtraction: a translation of the Vulgate, which is itself the work of St. Jerome in the fourth century, this being the most authoritative and correct of all the early copies of Holy Scripture.

The Catholic Institute of Paris.— Miss Barbara Clay Cotter (an alumna) contributes to the *Catholic Times* (Liverpool) the following brief sketch of this famous institution:

The Catholic Institute of Paris was founded towards the end of the last century, when anti-clericalism invaded the Sorbonne. It stands, a group of old grey buildings, at the corner of the Rue d'Assas and the Rue de Vaugirard. You go in through a paved courtyard with a few tall trees; in hours of recreation it is full of lean young seminarists in black soutanes, standing in groups, talking or playing some game of ball with the ordinary students, while the girl students, who seem to have less time on their hands, pass to and fro. All round are various buildings, the Rector's house (the Rector is the illustrious Mgr. Baudrillart), the seminary, and to the left the lecture halls and library. From the library windows, over the roofs, through the branches of the trees of the garden, you see the two round towers of St. Sulpice. In that garden took place a terrible massacre during the Revolution, when the priests who had taken refuge there were mercilessly killed; their bones are gathered in the Crypt of the Martyrs beneath the Chapel of the Institute, l'Eglise des Carmes.

The existence of the institute has not been an easy one. The State refuses it the title of university, allowing it only the status of a "Free Faculty," corresponding somewhat to our colleges, where students may register as in the State faculties, but cannot take degrees. Since it cannot draw for funds on the pockets of the taxpayers as the State universities do, it must continually appeal for contributions, and the salary of the professors is necessarily small. It is thanks to their devotion that it has maintained its high standard. I know of one, and he is no exception, who refused a £900 a year post in an English university because the Institute needed him.

M. Branly, the father of wireless telegraphy, still teaches in the Faculty of Science, which is recognised as superior to that of the Sorbonne (a fact that might startle those who say that science and religion are incompatible). Its students nearly always head the examination lists in scientific subjects. Ours, too, was the celebrated Abbé Rousselot, Member de l'Institut de France, whose research and inventions made Phonetics the science it is.

The Institute has, of course, its Faculties of Theology and of arts,

where there are many eminent men, but it is especially interesting in that of Philosophy, which, after Louvain, is the greatest centre of Thomist study. Le Père Peilhaub, M. Maritain, and le Père Sertillanges are names known to every student of Scholastic Philosophy, and the ever-growing classes show the increasing popularity of St. Thomas Aquinas with the younger generation. The Institute, forbidden by law to confer the degrees of Bachelier, Licencié, or Doctor, has revived for its examinations in Philosophy the old names of *Auditorat*, *Lectorat*, and *Magisterium*, and in the study of the Angelic Doctor the young women of France are no less eager, and, to say the least, no less successful, than the young men.

The admission of women to the Institute which took place not so very many years ago, was at first looked upon as a dangerous innovation. (In all questions of feminism France stands where England stood some thirty years ago). Thanks to Mgr. Baudrillart, they have now got a firm foothold. They have two hotels, and each year the Institute offers a certain number of scholarships to girl students, in Ireland and in America, where there is an exchange with a Catholic university.

The students of the Institute follow also the courses of the Sorbonne. It is at the Sorbonne that they have to pass their examinations. But while at the Sorbonne there is no corporate life, no *esprit-de-corps*, no bond of union, we who have belonged to the Institute look back with pride and affection and gratitude to our University.

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